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Genesis of the Political Principles of the American Declaration of Independence

I

Democracy, or government by the people, is neither a modern political creed nor a Protestant movement. It is well known that this form of government was developed and practiced in pre-Christian times. As a matter of fact, the people enjoyed and exercised a larger measure of political powers in the republics of ancient Greece and Rome than in modern democracies. Those ancient republics were governed by a system of direct democracy, so that the citizens decided all important affairs of state by personal votes in meetings specially called for that purpose. This form of government is retained today only in Switzerland, and all other republics are ruled by systems of restricted democracy, where the people exercise the sovereign powers only indirectly, through representatives to whom they delegate their authority by election for a limited space of time. This system of representation and delegated authority is called representative democracy.

The government of the United States is one of the best types of representative democracy. Regarding the origin and development of this system of opinion has gained ground among Catholics that is based on Catholic principles and drawn from Catholic sources. It is true that Catholic theologians had developed a system of political democracy long before the famous Declaration saw the light. Yet despite agreement upon general principles we shall find that the teachings of the Catholic theologians and of the Declaration differ widely in details. These variances are so great that there cannot be a question of borrowing on any side. This inference will become more evident when we trace the origin and development of the political principles of the Declaration through the pre-revolutionary period.

Religious Basis of the Independence Movement
The genesis of the political principles set forth in the American Declaration of Independence had been shrouded in obscurity, as long as the real significance of the revolutionary movement in the British colonies of North America had not yet been ascertained. It was only of late that historians have brought out the complex nature of the American Revolution. The popular conception of this great event is based on a one-sided presentation of facts.

For more than a century the American Revolution was regarded by historians as a purely political movement. However, this view is exploded. Historians no longer regard the revolt of the American colonists as a simple affair; they know that also geographic, economic, social and above all religious factors, which had been overlooked hitherto, were at play in this great drama. By setting forth prominently the political reasons or grievances the authors of the Declaration have unwittingly led later historians astray, the belief thus being fostered that these political grievances had been the sole causes which brought on the separation from England. It is due to the perfection of the modern historical method that the geographic, economic and social factors have been given their proper place in the presentation of historic facts. However, the religious element entering into the causes of historic facts has always found some consideration on the part of historians. Contemporary writers of the eighteenth century have recognized the religious aspect of the American Revolution and have pointed out its particular force in the original cause and development of that political event. Nevertheless later authors have but slightly, if ever, touched this significant cause. A momentous event of the magnitude of the American Revolution, like all great political movements, stretches its roots far back into earlier days. The immediate causes precipitating the ultimate occurrence are the result and gradual development of certain definite movements, that may be traced back over a long span of time to an original mainspring of the whole series of minor events.

The latest historians have discovered the paramount influence of the religious element in the struggle for independence. They have given emphasis to the religious factor and the great services rendered by the New England clergy. Yet despite their efforts to bring out the real extent of the influence wielded by those ministers during the stormy years of struggle, they do not sufficiently recognize the part played by the New England clergymen in teaching political philosophy to their flock during the century and half preceding the American Revolution and in giving religious sanction to those principles taught to the people.

Politics was not yet divorced from religion in pre-Revolution times. The body politic rests upon the body religious. Naturally the political movement for Independence had to be justified by an appeal to certain fundamental principles. These

principles are set forth in detail in the Declaration. However, these political doctrines drew their real strength from certain religious convictions which served as the prop to the revolutionary movement. In fact the Declaration rests on a substructure of religious beliefs which are based on the Bible and the organization of the Church. Hence the war of the Revolution was regarded as a warfare for Religion in the sense that the prime movers considered the principles at stake as principles sacred to Religion. Political liberty was to be the child of Christian liberty, i. e., the liberty to follow the dictates of conscience. The revolutionary movement was in fact a sort of practical application of the principles of Christian liberty, as they were understood by the New England ministers, to the domain of politics. This intimate connection between religion and politics explains the fact that the dissenting clergy, foremost the Puritan, of New England are found among the chief agitators of the Revolution and later among the most zealous and successful supporters of the American cause. Yet this political activity on the eve and during the struggle for independence pales in view of the greater services rendered by the earlier Puritan and Baptist ministers in developing the political theories of the Revolution and by basing them on Scriptural authority gave them religious sanction. This hitherto overlooked phase of the revolutionary movement has been first brought out by Miss Alice M. Baldwin in her painstaking study: "The New England Clergy and the American Revolution."¹)

II. *The Right of the People to Alter or Abolish the Government*

The New England Puritans were strongly imbued with the Old Testament conception of law. Their theology and church polity were legalistic, and it was this aspect which in turn exerted a deciding influence upon their political theories. Naturally in the Puritan theocracy religion and politics were intimately allied. The Puritans believed the universe to be a great kingdom whose sovereign was God. The relation of this sovereign with his son and his subjects was determined by covenant or compact, so-called covenant-constitutions which were always conditional and implied strict obligations on each side. The Baptists agreed with the Congregationalists on this point. Though God made the covenant, man's consent was necessary to make it binding, or at least to make it perfect. This conception of a covenant or compact as the foundation of divine and human relations is of basic importance in New England theology and political thought.

The Sovereign God was also a lawgiver. His divine law became to the minds of the Puritans a "divine constitution", a fixed and fundamental law, sacred and inviolable. It was three-fold, embracing the law of nature, the law of the Old Testament, and the law of Christ. Indeed, God is by nature an absolute and allpowerful sovereign. Yet He

does not act in an arbitrary manner. Since the law of nature and the revealed laws are God's laws, He is bound by them; God is limited by inviolable law, but self-limited. Moreover, divine law is viewed by the Puritans as a fundamental constitution, binding on both God and man. The so-called laws of nature are endowed with this constitutional character in no less degree than the laws of the Old and New Testaments. This belief in the binding character of law upon God and man was to be fundamental to the development of American constitutional thought.

The Bible, the New England ministers reasoned calls the rulers "Gods" or "ordained by God". Among rulers they included king, parliament, colonial government and assemblies, and all persons in authority. Since the rulers are called "Gods" they must conform to God's pattern and labor to imitate "God's" government. Here the application of theology to political philosophy is evident. God's government is founded on and limited by law and therefore all human governments must be so founded and limited. God and Christ govern all ways by fixed rules, by a divine constitution, and therefore human rulers must do likewise. Certain great rights are granted by God to the people, which no human ruler is permitted to violate. These rights form the main part of every constitution. Rulers cannot change the constitutions; that can be done only by the people. Even when God dealt with the Jews whom he governed as their king, He caused their temporal rulers to write down the constitution in a book and read it again and again. Therefore, the New England ministers argued, the constitution of good laws is absolutely necessary both for people and rulers. Hence a government which exercises its authority unconstitutionally, is illegality.

We see from this exposition, how the great American doctrine of government by law rests upon the Puritan interpretation of the Bible, how it became ingrained in the minds of the New Englanders through constant reading of the Bible and ceaseless preaching in the pulpits long before serious friction with England had arisen. In 1744 a New England minister expressed in a widely read tract the principle that subjects and rulers are bound by the constitution and that a law violating natural and constitutional rights is no law and requires no obedience. This political doctrine, which the New England clergy had built up from the Bible and corroborated by the opinions of ancient and modern writers, was preached to the church-going people through many years both before and after 1744. It was the maxim by which the Puritan and Baptist ministers justified resistance to any invasion of their natural and contractual rights, whether this attack be made by persons in authority, by a foreign enemy or by a mob.

When in 1765 the troubles with England began it was but natural that the New England ministers entered the contest in support of what they believed their legal rights. The Rev. Stephen Johnson, of

¹) Durham, N. C., 1928.

...e, preached on December 18, 1765, a Fast Day sermon which was printed in 1766 and is one of the most vigorous of all the Revolutionary pamphlets. He designated the Stamp Act as "high and aggravated Injustice" and frankly affirms that no obedience is due any edicts of the government which are unconstitutional. Five years later, June, 1770, Governor Hutchinson of Massachusetts wrote: "It is certain that the present leaders of the people in Boston wish for a general convulsion, not only in parangues, but by the prayers and preaching of many of the clergy under their influence." During the next following years the New England ministers preached from their pulpits countless sermons on the sacred duty to resist England at all costs; the broken covenants and the unconstitutional invasion of rights must be met by steady resistance. The Old and New Testaments, Greek and Roman writers, ancient and modern philosophers and divines were cited in proof of the right as well as the duty to resist tyranny and any attack upon the rights of men. On Aug. 9, 1775, the *Massachusetts Spy*, a Tory paper, declared: "Our pulpits are filled with such dark covered expressions that the people are led to think they may as lawfully resist the King's troops as any foreign enemy." Finally the political doctrine which had been preached by a long succession of ministers in New England pulpits was solemnly written into the Declaration of Independence on July 4, 1776.²)

JOHN M. LENHART, O. M. Cap.,
Westerville, O.

(To be continued)

Christian Trade Unions in Conference

The Federation of Christian Trade Unions, which has just held its 5th Congress in Antwerp from June 21 to 24, represents a movement which unfortunately is still quite unknown in English-speaking countries. The reason is, that elsewhere—on the Continent of Europe—the Trade Union movement was at the start captured by the "antichristical" (*anglice* irreligious!) forces, who based their trade unions founded or inspired by them on definitely materialistic and aggressively atheistic philosophy, which we still designate by the name of chief prophet, Marx. This marxist labor movement made it naturally impossible for a Christian ever to adhere to it: but the Church distinguished sharply, between that which was perfectly legitimate in trade unionism, and that which was false philosophy and a denial of all religion. As a consequence there came into being forty years ago trade unions of Christian workers, who were out to defend their rights against the greedy unscrupulous employers, but who refused to follow the Socialist will-o'-the-wisp into its bogs of false economy and philosophy. Such Christian Trade Unions were first started in Germany, but

soon spread elsewhere. Most of them were open indiscriminately to Catholics and Protestants alike: some unions have found it advantageous to restrict their members to the one or the other confession. In England the movement never struck roots, since the English trade unionist has the traditional English attachment to some sort of religion, however vague his Christian beliefs may be: the Labour Party, to which the English Trade Unions were affiliated, called themselves indeed Socialists, but their Socialism was as vague as their Christianity and was anyhow in no way directed against religion. The fact that the best known English labor leaders are "lay-preachers" in their respective sects is one which has ever baffled Continental "comrades"; and one remembers a horror-struck "fraternal delegate" from France at an English Trade Union Congress banquet, having to assist at grace, said by the worthy English "Socialist" leader.

It is on such occasions that one vividly realizes, in what different worlds such geographically close neighbors, as the French and English are, actually live. Anyhow, it is because of these differences in mental outlook that Christian trade unions are a necessity on the Continent of Europe, and one can only hope that the true aim and *raison d'être* of them will all the same come in the end to be better understood in Anglo-Saxon countries and that the prejudice against them, created by their Marxist opponents, as being mere associations of black-legs, will at long last be recognized there as the malicious and mendacious libel, which it is. Because these Christian trade unions refuse to acknowledge the alleged naturalness and inevitableness of the "class-war", the trade unions affiliated to the Amsterdam International wage a never-ceasing guerilla war against them, even at the International Labor Office of Geneva, where the self-same "comrades" never let a single year pass, without protesting against the Fascist Trade Unions and proclaiming the indefeasible right of every worker to form trade unions of his own choice—provided, apparently, the said choice does not fall upon a Christian union!

The late lamented Albert Thomas, director of the International Labor Office, though originally a French Socialist, was quite free from such pettiness and prejudice. He fully acknowledged the Christian Trade Unions, sought their support and did all, to secure them equality of treatment; and when he died the other day, a floral tribute was placed on his grave by the grateful Christian Trade Union Federation to "The valiant champion of Social Justice."

* * *

According to the General Secretary's Report, submitted to the Congress, the Federation of Christian Trade Unions, founded in 1920, consists today of the following national unions affiliated to it (with the respective number of their members in brackets):

Germany [578,480]
Netherlands [287,210]

Czechoslovakia [47,117]
Switzerland [42,000]

²Baldwin, *New England Clergy and American Revolution*, pp. 13-20, 33-39, 68, 82, 101, 113, 129.

Belgium [238,799]
Austria [111,939]
France [102,000]
Hungary [52,100]

Spain [40,000]
Jugoslavia [3,800]
Luxemburg [2,238]

This makes a grand total of 1,505,776 workers represented; but this does not include a further 845,962 members, who are not nationally affiliated, but grouped in professional unions only. Thus there are nearly two and a half million workers in this Christian trade union movement—a goodly number in itself and one all the more cheering, when one finds that it has *increased* by 13 percent since 1928.

At Antwerp only Jugoslavia and Spain were unrepresented—and both of course for political reasons, which render all Catholic activity in these countries very difficult. The President was German (B. Otte), the Vice-Presidents French (J. Zirnheld) and Belgian (H. Pouwels, whilst the Secretary (P. J. S. Serrarens) and Treasurer (H. Amelink) are Dutch. Three hundred and fifty-nine delegates were present and among the guests a representative of the International Labor Office and one of the city of Antwerp were noteworthy. The city had placed their fine "Harmony" assembly-hall at the disposal of the Congress and its burgo-master welcomed the delegates at a reception given at the town-hall. A fine spirit of international friendliness permeated the sittings, which lasted the best part of the week; the most arduous discussions, as usual, being carried on privately in committee and turning, again as usual, on the happy formulation of a compromise, which would be capable of diverse, not to say contradictory, interpretations.

* * *

Besides the usual routine business of re-electing the Executive, passing accounts and amending by-laws (all of which evoked not even the semblance of a discussion), the Congress was called upon to declare the attitude it was to take in connection with the "World Crisis." Now, World Crisis is really only another word for Unemployment, whichever way one may look at it; and with one-fifth of all the industrial workers of the Occident (25 millions!) out of work, there is no doubt about the catastrophic urgency of the problem. Three papers were submitted to the Congress: one by Dr. Th. Brauer (Köln) on World Economics and World Politics; one by J. Nauta (Amsterdam) on Rationalization; and one by H. Pouwels (Brussels) on State Help and Self Help—all three with reference to the World Crisis.¹⁾

In the discussion the German delegates, and Dr. Brauer himself, gave unfortunately the im-

pression, as if they were hypnotized by the question of Reparations and Debts and could hardly see the relevancy of anything else. For them the Crisis meant the load of "tribute" weighing upon Germany: remove it, and hey presto! all would be well again; leave it, and the whole world would explode and be annihilated. Now, I am the first to deny the gravity of this particular problem, the futility of many of the stipulations "dictated" at Versailles, the inability of Germany actually to pick up anything and the urgency of settling the whole wretched business once and for all. But it is surely characteristic, that M. Otte quite unconsciously spoke of "all the material and spiritual values destroyed these past fourteen years," not seeming as much as to give even the most passing thought to the fact, rather obvious to anybody in the world, that the destruction began, not only but 18 years ago; and that the last 14 years would never have occurred without those first 4 years with which—let us put it as gently as we can—Germany after all was not quite unconnected!

The War and the Peace—let us say it plainly—have aggravated the actual World Crisis intolerably; not the Peace only, but the War too; but all that, they have only aggravated and accelerated what in any case was bound to come. This effect has been in turn aggravated by the secondary consequences of the world conflict of 1914-19: the protectionism, the instability of currencies, etc. It is just as neither the war nor the peace are the first cause of the general unemployment of today, also can these other disturbances not be held primarily responsible for it. The proof is that high customs barriers have proved quite unavailing in checking unemployment: the most striking illustration being England, which last year abandoned traditional free-trade wisdom in an access of midsummer folly, but which today already discovers that its unemployment figures, instead of falling even at this season and notwithstanding a ruthless narrowing of the definition of an "unemployed," continue steadily to go up and up, though "national" industries—from broccoli to motorcars—have been generously "safeguarded" by prohibitive customs dues. In the same way England offers striking testimony that remaining on a gold standard is as little a panacea against general unemployment, as is going off it. Not so long ago ingenious philanthropists (of the hard-faced business variety!) had the audacity to pretend that unemployment was simply a result of unemployment assurance and of similar "molly-coddling" of the pampered worker by a State which had been captured by the Socialists: and in those days of course the "miraculous prosperity" of the United States was flaunted in our face as "proof" of what unfettered business could achieve, where it was not handicapped by grandmotherly State interference. Alas! The American scene has changed since catastrophically and even this last citadel of liberalist economy is now feverishly busy in erecting

1) A fourth paper, read by Gaston Tenier, Secretary of the French Section, on "Colonial Labor" did not treat directly of the world crisis; but sweated and slave labor of course has an intimate, though indirect, bearing on it. It was an admirable paper and asked the F. C. T. U. to organize the workers in colonial countries in Christian Trade Unions. We propose to publish the paper in extenso in subsequent numbers of Social Justice.

the State-shelter against the economic blizzard which is sweeping the world—of which, willy nilly, America forms part.

H. C. E. ZACHARIAS,
Lophem par Bruges, Belgium

(To be concluded)

Protagonist of Ruthenian Unity and Culture

(Concluded)

For some days after the capture of Lwów Archbishop Szeptyckyj was not molested, but he took immediate steps with a view to possible events, appointing a special Vicar General with wide powers. He went from church to church, encouraging people in the Faith and good order and avoiding political partiality. But in time of war what odds are safe? In the course of an address in the church of the Assumption he said: "We may hope that the frontier is obliterated and that once again we are united with our brethren on the other side. They can help us, because they are more numerous and wealthy than we are. On their side, there is no bad thing for them to be in contact with us, for they understand that the true faith cannot be simply the religion of a state." This passage was pleasing both to Ukrainians and Russians—for the unfortunate reference to a "religion of a state", which was taken specifically to refer to the Orthodox Church of Russia. The remark was reported in an exaggerated form to General Cherepanov, who called on the Archbishop and accused him of anti-Russian propaganda; Msgr. Andrew called what he had actually said and explained the true sense of his words in the mouth of a Catholic Bishop. Next day, September 15th, he was confined as a prisoner on the top floor of his house, and on the 18th he was given two hours' licence to prepare to go to Kiev. He was allowed to take three trunks and three attendants, Fr. Joseph Bocian, rector of the seminary, Br. Joseph Grotzkyj, a Basilian, and his body-servant; on the 20th they arrived at Kiev and were lodged in a hotel. Msgr. Andrew decided that the time had now come to exercise the powers given to him by Pope Pius X to be used at his discretion: he was freed from his people and might never return to lead the huge flock of Catholics and others who looked to him as a leader. On September 21st, in a room of the Hotel Continental at Kiev, he celebrated the Holy Liturgy and in the course of it consecrated Fr. Joseph Bocian Bishop with the title of Loutsk, one of the Ruthenian sees suppressed by Russia in the 18th century, and jurisdiction over the other five suppressed eparchies which, non-existent in fact, were still canonically alive and had certain Catholic elements which, now that nearly all Ruthenians were under Russian rule, Msgr. Andrew by the exercise of his extraordinary powers took under his care. This he did with all secrecy, the Archbishop informed the

officer in charge that he had dispensed with the services of his confessor and the monk, and Msgr. Bocian and Br. Joseph were allowed to return to Lwów. The same night, at an hour's notice, Msgr. Andrew and his servant were put en route for an unknown destination, which proved to be Nijni-Novgorod, where they stayed for three days in a small unhealthy room, which was all he could afford, for the Archbishop had to pay for this enforced traveling and his money was nearly at an end. He was then removed to Kursk, a town of some 50,000 inhabitants, where money reached him and he was able to rent two rooms and afterwards a small house.

For the first three months he was kept a prisoner in his apartments, but after that was allowed out under the escort of two police-officers. There was a Catholic church in the town, served by a Polish priest, and for a time he was able to write to Rome and elsewhere, under cover of confession, the priest undertaking the despatch of the letters, for all his correspondence was of course censored; the archiepiscopal archives and correspondence files were carried off from Lwów and ransacked in a vain effort to find compromising documents. After two years at Kursk his place of internment was changed to Souzdal in the province of Vladimir. Here he was lodged in the Orthodox monastery of St. Euthymos, in charge of Msgr. Paul, Bishop of Mourom, as vicar of Msgr. Alexis, Archbishop of Vladimir, who had now been made responsible for the prisoner. His apartments were in a passage under the eye of a hieromonk, who treated him kindly and raised no objection to his celebrating the Liturgy in one of his two small rooms; for the rest, the Archbishop received the same inadequate rations as the monks and was left to himself, except by two or three who cultivated his acquaintance, particularly a Brother James. While he was here a Russian Catholic priest from Petrograd, Fr. Trophimos Chematskij, came in disguise and gained entrance to the monastery by feigning to be an aspirant; he drew Msgr. Andrew's attention to his presence and made an assignation at which the prisoner was to give him two letters, one for the Pope and the other for the Russian Catholic clergy. The ruse was discovered and Fr. Trophimos was thrown into prison; but the letters were duly forwarded—by Brother James.

Attached to the monastery of Souzdal and administered by the monks was a state-prison for ecclesiastical offenders, and scandal was aroused in Russia when it became known that the Archbishop of Lwów was kept at this monastery as if he were a common felon. As a result, after ten weeks he was removed to a flat in Yaroslavl and his treatment ameliorated; he was allowed to celebrate the Liturgy daily in the Catholic church and was even granted a pension—of which he never saw a cent. Then came the revolution of 1917. At the end of March Fr. Ivan Deubner arrived and conducted Msgr. Andrew to Petrograd, where an amnesty for political prisoners had just been

declared by the provisional government, and official recognition was soon given to Russian Catholics of the Eastern rite.

For a month after his arrival the Archbishop was ill and in danger of death; then there were further months of delay in granting his passport. He filled in the time by attention to the affairs of the Russian Catholics of the Byzantine rite, over whom he appointed Fr. Leonid Feodorov as exarch: Msgr. Leonid was afterwards imprisoned by the Bolsheviks and his fate is to this day unknown. Msgr. Andrew also left no opportunity unused of forwarding the cause of reunion with Rome, for which purpose he cultivated the acquaintance of the Orthodox clergy and received no little encouragement. When at length his passport was obtained he journeyed to Stockholm, and via Denmark and Germany to Switzerland, where he was held up at the Benedictine abbey of Einsiedeln. At this time the chancelleries of Europe, and still more their secret service agents, were in a chronic state of nerves, and the Archbishop of Lwów had become a suspected person: his origin in such a politically complicated country as Galicia, his recent activities in Russia, the visit he had received from a Ukrainian committee in Stockholm, all helped to make him in their eyes a mysterious and suspicious figure, whose every word and movement had hidden political significance. His immediate objective was the Pope, and after much delay the Italian government informed him that he could come into Italy at his own risk: this meant in the circumstances that, directly his business at the Vatican was over, he would be interned, largely on account of hysterical pressure from France. Msgr. Andrew would not take the risk; he sent his communications to the Holy Father in writing, including one on the necessity of introducing branches of the Eastern rite into the religious orders, which has borne fruit in the Byzantine Benedictines at Amay; and in October, 1917, he made a triumphal re-entry into his episcopal city of Lwów.

Msgr. Andrew was "carried on the shoulders of his people"—but in other respects it was a sad home-coming: his house, offices and archives rifled, his scientific collections partly dispersed, his clergy depleted, the Studite monks scattered, spiritual and material undertakings overthrown or spoiled, the country ravaged by advance and retreat twice over, the people suffering from the spiritual, moral and material deterioration inseparable from war. As a concrete example of what he had to deal with may be cited the fifty-three parishes in the deaneries of Rogatin and Drogo-bytch which in 1913 had about sixty priests; by 1920, imprisonments and executions by Austrians, Russians, and then Poles, with natural decrease by death, had reduced them to *five*. Msgr. Andrew simply got to work—but there was no question of working in peace. He was surrounded by, and by his position involved in, political upheavals, war and violence. At the end of 1917 the independent Ukrainian republic was proclaimed; fighting with

the Bolsheviks broke out at Kiev early in 1918 and spread over the Ukraine, and on February the Rada in self-defense concluded a separate peace with the Central Powers and Russia by the treaty of Brest-Litovsk. The Rada was overthrown and a new government formed with General Skopadskyj as Ataman of the Ukraine. He was in favor of declaring the Orthodox Church in Ukraine (the fruit of Russian tyranny toward Catholic Ruthenians in the 18th and 19th centuries independent of the Church of Russia, and it was even mooted that Msgr. Andrew should be invited to be first Patriarch of the new independent church. Of course nothing came of this suggestion, which would have been a religious event of the first magnitude, but it was certainly at one time "practical politics"; Msgr. Andrew wrote in June, 1918, to the Archduke William of Austria that if this patriarchal throne were offered to him he could not accept it if it were by free election of the majority and if it were understood that such election involved acceptance of union with the Holy See "for the present the powers, which I received from Pope Pius X, are sufficient." In October, 1918, the Ruthenian deputies to the Reichsrath met at Lwów and proclaimed a new state of Eastern Galicia, whose council began to function. Three weeks later Poland assumed sovereign authority over the whole of Galicia, the Poles in Lwów proclaimed the annexation, and civil war began.

Like all wars of the kind it was pursued with detestable bitterness and unscrupulosity on both sides. Without doubt the excesses of each were exaggerated by the other; but we have the testimony of Msgr. Andrew that so far as it was in his power he did all he could to reduce the evils of the war and soften its consequences, but his task was made the more difficult by the behavior of the Poles toward their fellow-Catholics of another rite. After they took Lwów the metropolitan seminary was requisitioned and its chapel turned into a cinema, and the seminaries of the other bishoprics closed; the properties of two monasteries were confiscated, their libraries pillaged and books burned, their printing-plants and those of the Archbishop carried off. It is difficult to avoid the conclusion that a deliberate attempt was being made to cut off the supply of Ruthenian clergy and cripple the resources of Ruthenian culture. The Polish troops sacked churches, cast down the ikons, desecrated vestments and vessels, and even treated sacrilegiously the Blessed Sacrament. This being the behavior of Catholics toward other Catholics, it is not surprising if certain Ruthenian priests of Ternopol so far forgot their Christian duty as to "preach in their sermons the extermination of the Poles," as the Polish government, whether true or not, alleged. At length the Galician troops withdrew into Podolia, but they were driven back into Galicia by the Bolsheviks, and were there disarmed and interned by the Poles. From January to October, 1919, while Poland and Russia were fighting

ern Galicia was occupied, nearly to the gates of Lvov, by Soviet troops.

During this time Msgr. Andrew was almost completely in the hands of the Poles, interned in his monastery and subjected to attack in the Polish newspapers, having to look on helplessly while his people were not only the objects of polonization against their will, but pressure of all sorts was being brought to bear on individuals to abandon their Slav-Byzantine rite—a capital example of the abuse of religion for political purposes. During this time the Orthodox Archbishop of Vladimir, Msgr. Szeptycky, fleeing from the Bolsheviks, took refuge in the monastery of the Poles, who asked Msgr. Andrew to shelter him.

It was this prelate who had been responsible for the situation at Souzdal and had never even taken the trouble to visit him in the monastery there. Msgr. Andrew, on the contrary, received and entertained Msgr. Alexis in his own house and with all the respect due to an archbishop in misfortune.

Msgr. Szeptycky was not himself completely at liberty again till 1920. At the beginning of the year the Holy See approved all his action in Galicia during the war and renewed the faculties granted by Pope Pius X. The nomination of Msgr. Feodorov as exarch was confirmed, with the dignity of Protonotary Apostolic, and of Msgr. Joseph Bocian as Bishop of Loutsk. But this preliminary work in Kholmchtchenia had been spoiled by the Polish ecclesiastical authorities, who would not even allow Ruthenian army chaplains to reconsecrate Orthodox who came to them for the purpose: they wished all such accessions to be to the Latin Church—for reasons of polonization. It is not, then, difficult to understand that the subsequent career of the Metropolitan of the Ruthenians of Eastern Galicia, not subject to Polish rule, has been far from an easy one. This is not the time and place to discuss it, for the various factors are still actual and by no means completely adjusted. But it is impossible to say that it is a pity that political reasons debar him from initiating any work among the Orthodox wrested from Catholicism in ex-Russia and Poland; by the concordat between the Holy See and Poland the Ruthenian Archbishop of Lvov and his sufferings must confine their activity to Galicia, but the attitude of Latin Poles toward the Slav-Byzantine rite is not such as to encourage the desired results. The difficulties surrounding the appointment of a Slav-Byzantine Bishop for northern Poland (Msgr. Czarnecki was named by the Holy See in January this year) make a case in point.¹⁾

DONALD ATTWATER,
Machynlleth, West Wales

Brownson's Views Apply Today

Years ago, the one outstanding philosopher Catholic America has thus far produced, Orestes A. Brownson, told those engaged in tilling the soil, what must now be evident to every one, that "the manufacturing population do not and can not, in a country of such vast agricultural resources as our own, afford an adequate home market for all our surplus produce." Adding, "a manufacturing population large enough to consume all the surplus agricultural products we could easily produce would, with the present improvements in labor-saving machinery, be large enough to manufacture the principal articles of consumption for the whole world, and then the manufacturers would labor under the difficulty of having no adequate market for their goods."¹⁾ A condition we have actually experienced. Likewise that, to quote Brownson again, "our manufacturing towns do not and can not furnish an adequate market for our agricultural produce." His contention: "This surplus must either lie on the producers' hands or else find a foreign market," has been verified by experience most detrimental to our farmers.

They may well ask today, as Brownson did in 1844: "But how are we to find a foreign market?" Now, as then, it is true, "foreigners can buy of us only on condition of selling to us in return. We can refuse to buy of them only on condition of rendering ourselves unable to sell to them; for all trade is necessarily, directly or indirectly, an exchange of products. Purchases depend on sales, and sales on purchases. If we shut the foreigner out of our markets, we shut ourselves out of his; if foreigners shut us out of their markets, they equally shut themselves out of ours."²⁾

Tariffs accomplish just that; consequently in our country agriculture is at a disadvantage. The many remedies suggested during the past few years to grant the farmer compensation for the loss of foreign markets prove how difficult the situation is. Nor will it be an easy matter to bring about a change. In this regard something the *Economist* said a few months ago is instructive:

"Vested interests, both of labor and capital, have steadily grown up and created an atmosphere inimical to change. Consequently, when agriculturists, for example, find themselves damaged by industrial protection, it is easier to ask for and to obtain corresponding protection than to get the offending obstacles removed."³⁾

This is the very dilemma the farmers of our country are faced with today. They are promised protection, which will not protect; anything, in fact, but foreign markets, i. e., the opportunity to exchange surplus for foreign goods. It is not merely agriculture which languishes in consequence, but industry likewise. For even today Brownson's opinion, declared in 1844, holds good:

¹⁾ The Protective Policy, The Works of Orestes Brownson, Detroit, 1884, Vol. XV, p. 502.

²⁾ Ibid.

³⁾ London, April 16, 1932, p. 837.

BIBLIOGRAPHY: *Le Metropolitte André Szeptycky*. By Cyrillo Korolevskij (Grottaferrata, 1920); *Pax*. No. 194. (1927). *Roma e l'Oriente*. No. 8, p. 243 e. a. (1927); No. 9, p. 6 e. a. (1915); No. 10, p. 97 (1915); No. 11, p. 77 and 55 (1917). *Etudes*, June, 1920.

"On what depends the ability of the North to sell its manufactured goods to the West and South? On the ability of the West and South to sell their produce. But to whom? Not to us; for we can assume but a small portion of it. Not to themselves; for they are sellers, not purchasers. To whom, then? Of course to foreigners." ⁴⁾

Disregard of these patent truths led to the present vicious circle from which there seems no avenue of escape as long as blind selfishness dictates the Nation's economic policy.

F. P. K.

Warder's Review

Having Naught to Do With Christ

Somewhere in our country the question of converting a Parochial School into a Public School was recently at issue. The pastor submitted to the proper public authority a number of questions regarding the attitude they would adopt toward the school, once the change had been consummated. The tenth question was:

"Have the words of Our Savior, 'Suffer the little children to come to Me, and forbid them not, for of such is the kingdom of Heaven' (Luke 10, 15-17), any application to the Public School curriculum?"

The answer declares:

"It has no place in the Public School curriculum, but in my opinion it does not within itself constitute sectarianism."

The local official in question submitted the questionnaire and his answers to the State Department of Education, and was assured that his statements were correct. The communication contains, inter alia, the following significant remarks:

"Moreover, it should be made clear that no religious work or any teaching of a sectarian nature may be injected into the work of the [converted] school that is not permissible in any other tax-supported Public School."

What is this but the declaration, addressed to Christ, *recede a me!* clothed in new words.

The Late Bishop Korum on Deproletarianization

A certain passage of "Quadragesimo anno" indicates the desirability of overcoming the existing separation of the workers from the means of production, one of the outstanding phenomena of the capitalistic era. Even as long as half a century ago the men of the Christian Social School, who had recognized the need of rescuing the masses from proletarian conditions into which industrialism was thrusting them, urged this should be done. On one occasion, the late Michael Felix Korum, Bishop of Trier, one of the noblest of German ecclesiastics, all too little known to the world because he was intentionally kept out of the picture by his Catholic opponents, formulated what the exigencies of the time demand in this regard:

"The labor question has, in the course of years, taken on an entirely different face. Once upon a time, when we met at Lille for a Social Study Course, it was clear to all of us that only through reuniting the workers with the means of production could the labor question be solved, i. e., through deproletarianization. However, as of a sudden, the tremendous industrial development began, and in consequence the mass of workers increased steadily, creating a feeling of helplessness in the face of rapid proletarianization

of the workers. To improve their condition now became the problem on which attention was chiefly focused, with the intention to gradually re-establish the economic independence of the workers was lost sight of. But those who believed that the wage-workers could be satisfied with continuing wage-workers, have deceived themselves terribly. There is no other cure but that of the reunion of the worker with his means of production."

The truth of this noble statement of a great Bishop must be apparent to all today. Vast millions will not be satisfied to remain mere machine-tenders always, no matter how liberally capital may dole them with a profusion of machine-made goods, commercialized amusements, great quantities of narcotics (alcoholic drinks and tobacco), etc., etc. Man lives not by bread alone; his very nature revolts against conditions that force upon him neglect of his spiritual and intellectual qualities.

Modern Schooling Largely Misdirected

"The modern school system," wrote an excellent Catholic sociologist almost forty years ago, "is equally mistaken one both for men and women; it furnishes newspaper readers on the one hand, and novel readers on the other."¹⁾

The truth back of this contention, namely that modern schooling tends to cripple those subjected to it, because its efforts are, to an extent, misdirected, is evidently gaining ground. There is, for instance, Bernard Gilbert, who says in his "Letter to America":

"We had a report from Scotland on the effect of the Carnegie millions spent in the higher education of Scottish peasants. The peasants of Scotland were being taken from the soil and seduced from desire for manual labor, and then left without much hope of useful occupation. It looks as if another generation of the Carnegie flood will leave Scotland's soil deserted and her cities crammed with professors, philosophers, poets, teachers, clergy, student lawyers, metaphysicians, artists and clerks. Now its meaning dawned on me. There, in a somewhat exaggerated form, is what compulsory education is doing to the English countryside. Its import and purpose is to unfit the child for labor."

From the "Thoughts of a Returned Exile," published in the *Outlook*, of Dublin, we are furthermore able to quote the following relevant statements:

"Speaking of our new primary school system, the writer considers it a pity that school-gardening is not made compulsory for all country schools. It would mean so much for their future to give our country boys a bent for the study of how to grow things, rather than turn their mind from the land to the 'clean-handed' jobs of the city—t the fault of schools in many countries just now."²⁾

It stands to reason, however, that gardening cannot be taught country boys (or country girls for that matter) by teachers such as those the author of "Middletown," that truly valuable "Study of Contemporary American Culture," discovered in the midwest community of which they write:

"One becomes a teacher by doing a certain amount of studying things in books. . . . For the most part teachers in Middletown's schools today have more formal book training and less experience of dealing with children than those of a generation ago. One sees in the high

¹⁾ Ratzinger, Dr. G. D. Volkswirtschaft i. ihren sittl. Grundlagen. 2 Ed. Freiburg, 1895, p. 491.

²⁾ Dublin, Feb. 27, p. 12.

⁴⁾ Loc. cit. p. 506.

of young people, caught in the cross-currents of a period of rapid change in many deep lying institutional aspects, being trained by teachers, many of whom are only slightly older and less bewildered than their pupils. The situation is complicated by the fact that these young teachers go into teaching in many cases not primarily for the sake of their ability or great personal interest in teaching, but for very many of them teaching is just a job. The usual remark of a high school teacher, "I just wasn't bright enough to do anything interesting. So I'm teaching!" aptly represents the situation with many."³)

Luxury, Profits, and Reactions

A significant historical instance of the effects of luxury on the economic welfare of a people is mentioned by a distinguished German Sinologist, written by Lou-lan, the buried city of East Turkestan, discovered by Sven Hedin.

In discussing the influence of the commercial relations which existed between the Graeco-Roman world at the beginning of the Christian era and the remote western outpost of China of which he is writing, Professor Hermann declares:

"The increase in the quantity of silk imported into the Roman Empire [from the Far East] resulted in an increased flow of gold sent in payment to foreign countries. The steadily increasing imports of silk have, although it may seem paradoxical, helped to an appreciable extent to bring about the economic downfall of Rome."¹)

Before the days of laissez faire the rulers and craftsmen of all ages and peoples considered it their duty to restrict luxury, realizing the dangerous influence it exerted on individuals and nations. Public authority may have gone too far in this direction at times, especially during the 17th century, when acting under the influence of Mercantilism. However, the opposition of the Third Estate to the protective laws of those days was not merely motivated by a desire for equality, but even more so by shrewd considerations of an economic nature.

While its members felt aggrieved because they themselves and their wives were restricted in the use of jewelry, silks and satins, laces and furs, the lost opportunities for profit from the sale of luxuries were an even greater reason for their dislike of the protective laws. They were abolished therefore, as soon as the class referred to had attained to power.

Luxuries quickly became a prolific source of profit. Prohibition is in fact a reaction against the violation of a fundamental principle of Capitalism, mass production, and its corollary, stimulation of consumption, to the manufacture of whiskey and beer. During the ten years preceding the economic and credit debacle of 1929, luxuries for the first time in the history of civilization were produced in huge quantities as intended for the masses: automobiles, movie shows, radios, rayon products, perfumes, cosmetics, and what not. Is it reasonable to assume this capitalistic experiment to have left no marks on the character of the American people? Experience would seem to deny the possibility of such an outcome. A careful analysis of the present financial condition of those who sus-

tained the extensive luxury industries of our country while the flush of prosperity lasted would, we believe, prove the opinion of an old writer: "Prodigality is a vice that is prejudicial to the man but not to Trade" to be still true.

Contemporary Opinion

"Remaining assets of the Bank of Miller, Mo., which had a face value of \$100,000 when the bank closed, were sold today by the receiver for \$665. Most of the notes held by the bank were on farm land."—Despatch from Springfield, Mo., indicating a greater tragedy than any front-page crime story ever printed, which, if published at all, was relegated to the financial page, which few read.

*All Chicago*¹)

"Mars," Maurice Laudrain writes in *Vers l'Ordre Social*, "is giving place to Mercury. Money is the deadly weapon with which men wage war today. The battlefield is economic, but the same odious trinity—selfishness, hatred and envy—as caused the battlefields of the past prevails in the mammon-warfare of today."

I am not so sure that the senior partner (is he the senior?) in the firm of Mars, Mercury and Co. is really in process of being dismissed, bought out, by his colleague. The two partners have always, like Spenslow and Jorkins worked together, even though Spenslow alone was visible to the outsider. The armament-maker in Monro's *Rumour* was, you remember, a mere disinterested business man, with no sort of interest in international politics. I expect he was a church warden.

B. C. BOULTER
in *Christendom*²)

The Machiavelli of the mid-twentieth century will be an advertising man; his Prince, a textbook of the art and science of fooling all the people all the time. Bayonets, as we all know, cannot be sat on, but good propaganda makes the most reposeful of cushions. An oligarchy which tries to rule by force is doomed to a more or less rapid extinction; but there is no reason why an oligarchy using the science of propaganda should not go on ruling indefinitely. Such an oligarchy can afford to preserve all the forms of democratic government. If it "projects" itself skilfully enough, the masses can always be relied upon to vote as their real rulers want them to vote. This will doubtless make for peace and happiness; but at the price of individual liberty. A really efficient propaganda could reduce most human beings to a condition of abject mental slavery.

ALDOUS HUXLEY,
in *Time and Tide*³)

¹) "A Journal of Protest." Prints: "Vital News or Views Not Found in Chicago Newspapers."

²) "A Journal of Christian Sociology" (Angelic). Oxford, June, 1932, p. 130.

³) London, current volume, p. 515

The difficulties from which every nation is suffering arise in the main from the ignorance of statesmen of the economic and financial conditions under which the people of all countries are living and working in this, the twentieth century, and if the agenda of the Conference [suggested by the author] had only one item, much would be gained. This item should be "Consideration of the present World Situation."

No one can face the facts as they present themselves to the impartial and the informed, without at once desiring to do all that lies in his power to adjust a situation in which the peoples of every country are being reduced to distress and in which the entire world is being brought into a state of political and financial chaos.

I do not myself doubt for one moment that when the world is informed and knows what the real situation is, that steps [of a remedial nature] will be taken, and, moreover, will be taken most readily. The nations do not wish to destroy each other's welfare: they are merely ignorant of the principles and policies essential to their own well-being in these days of world interdependence.

SIR GEORGE PAISH¹⁾

At the recent Advertising Convention held at Liverpool, some of the experts seemed a bit nervous as to the progress of the co-operative movement and its effect in closing the market to many of the firms who spent large sums of money in advertising branded goods. One advertising agent suggested that "an intensive study should be made of the whole of the co-operative movement, and its effect on branded and advertised goods." A prominent retailer had told him that "there were places in this country (England) where it is unwise to spend money on advertising branded goods owing to the operation of the co-operative movement." The fact that commercial stores depend for their very existence upon their power of spending money to influence the public through advertising shows conclusively the great difference between co-operation and ordinary capitalism. We, on our side, produce what we need. As our productions are made in response to an organized demand, we should be able to do our business without bolstering newspapers that distort our position while seeking our advertising aid. In other words, our shops are open to supply the needs of the members—not to make profits for those who often live far from the towns in which company shops are located.

*The Producer*²⁾

Between 1918 and June 30, 1931, more than \$6,000,000,000 was spent by the Federal Government in various forms of relief to veterans of the World War and their dependents and beneficiaries.

State governments have spent for similar purposes more than \$580,000,000. By 1945, the Federal Government will have spent \$21,500,000,000 under existing relief commitments, according to the Administrator of Veterans' Affairs, who points out that the sum is equal to "the cost of this country's active participation in the war."

The general tendency of post-war legislation has been to change the basis of veterans' relief by diverting increasing amounts to men who suffered disability due to war service. Veterans' relief, in fact, as a result of this tendency, is in danger of becoming, in some respects, a thinly disguised "do-gooder" system.

In a single year, the United States now spends nearly twice as much for veterans' relief as the British Government spent in eleven years for its "dole" or unemployment insurance. As previously stated, appropriations made this year for veterans' relief aggregate \$928,387,795. Between 1920 and 1931 Great Britain's unemployment scheme cost the country \$525,000,000.

*The Index*¹⁾

"I want you to understand that we are not just facing a few months of grin and bear it—but that we must get into training for a long period of work—hard work and effort, sustained despite possible discouragements. You must be prepared, and others have been before, to enlist 'for the duration,' without asking how much in the long run may be required of you."

With these words the Prince of Wales, held up by the British ruling class as a symbol and mobiliser of the youth, appealed to an audience of Boy Scout leaders, instructors from Boys' Club selected squads from the Boys Brigades, Territorials, and the gilded youth from the "Public Schools," etc., to prepare themselves for the war which is now on. The organizers of this meeting, the National Council of Social Service, have reprinted the speech in a pamphlet, which has been distributed in all the organizations it supports from the Boy Scouts to the Church associations.

The speech is also illuminating regarding the future that capitalism offers to the working class youth. The youth is facing a future of "hard work" and "grinning and bearing it" if they are lucky enough to get jobs when they have been sacked on becoming entitled to men's wages. . . .

The answer that the militant workers must give to the Prince and the bourgeoisie must be the organization of the youth to fight against the war and the attacks on the workers and the system of starvation and war. The building up of the Young Communist League to be the leader of the young workers in their struggles to attain the future that the youth have got in the Soviet Union is our most effective reply.

M. R. in *The Labour Monthly*²⁾

¹⁾ Distinguished economist; author of *The Way to Recovery*.

²⁾ Manchester, July, 1932, p. 196.

¹⁾ N. Y., June, 1932, p. 109-110.

²⁾ Vol. XIV No. 4, p. 252.

CATHOLIC ACTION

number of Catholics in Dublin have taken practical steps toward the formation of an organization of laity for purposes of Catholic Action.

A working executive has been formed, the program of which includes the reconstruction of the Social Order along lines set forth in the Holy Father's Encyclical ("Quadragesimo Anno"), issued on the fortieth anniversary of the encyclical "Rerum Novarum."

The program of this year's National Conference of Catholic Charities, which convenes at Omaha, Neb., from September 25-28, presents addresses on a large number of subjects of a nature indicating the intention of the organization to meet the problems of the present. Both those of longer standing and those incident to the economic crisis. The speakers, Bishops, priests, laymen and laywomen, represent every section of the country.

The Conference will be preceded by two special meetings, to be held on Friday, September 23, and Saturday, September 24. The first day will be devoted to sessions of Diocesan Directors of Catholic Charities, while the second day will be largely given over to meetings of the Society of St. Vincent de Paul. These are to be continued on the three following days.

The twenty-fourth session of the Catholic Social Week of France, which began on Monday, July 1st, at Lille, took as the subject of its deliberations, "International Economic Troubles and Catholic Thought." Its president, M. le Professeur Thoitt, sent to the Holy Father a declaration of total devotion, which brought a long reply on behalf of His Holiness from the Cardinal Secretary of State.

In the reply, opportunity is taken to recapitulate and to home the teaching contained in the recent Encyclicals "Quadragesimo Anno" and "Caritate Christi Compulsi." The teaching of the Church on social relations, which these encyclicals have applied to the world of today, it is pointed out, is as old as the Church herself. Yet it has never been so novel, never more necessary than now.

The sporadic attempts by the Dutch Catholic Radio Society (K.R.O.) to organize regular scientific lectures for the benefit of those who have not acquired a university or high school education have now met with success. However, the inaugural meeting of the Catholic Radio People's University was now held at Nijmegen, when it was announced that arrangements had been made to broadcast henceforth popular lectures every Saturday evening from October 15.

The lectures will be on theology, philosophy, law, economics and commerce, mathematics and physiography, literature and medicine, and will be delivered by professors of the Nijmegen University and of the leading high and technical schools in Holland. They will be of such a character as to be understood by all intelligent listeners.

No less than 6,000 young Catholic workingmen met at Dortmund in Westphalia, one of the large industrial cities of Germany, during the last days of June. They were assembled for the Fourth National Day of Youthful Workers, and were

drawn from 439 societies with a membership of 27,000 young Catholic workingmen. Their telegram, addressed to the Holy Father, declares:

"Seven thousand representatives of the Catholic Workingmen Youths, organized in Catholic Workingmen's Societies of Western Germany, are assembled at Dortmund and are conferring on what they may do to realize in their fatherland the injunctions of your Encyclical 'Quadragesimo Anno.' Expressing sincere respect, they beg of you the Apostolic Blessing, while at the same time they remember gratefully the approval which you, our Holy Father, expressed for these picked groups of young workers within the Catholic Workingmen's Societies."

A Catholic society has been started in London, which is able and willing to relieve parish priests of one of their most constant worries—the beggar at the presbytery door. It is called the Catholic Fund for the Homeless and Destitute, whose aim is "to establish a chain of hostels and shelters, Catholic both in name and spirit, where destitute Catholic men will receive the most energetic and constructive assistance, and where work will be found for them whenever possible."

The organizers intend to make their work national. "We hope ultimately," says their first report, "to have these places open in such numbers that no destitute Catholic will have any excuse for frequenting or seeking help from the institutions of other religious bodies." Most of the organizers of the London society are lawyers.

The Cardinal Archbishop of Westminster, presiding at one of the society's meetings, said: "I think that this annual meeting will prove an important event in the history of this new society. . . . I trust it will bring the existence of the society, its needs and the work it has already accomplished and the necessity of such work, before Catholics, primarily here in London, but also all over the Catholic world."

Catholics of Teutonic extraction, settled in Saskatchewan, and organized in the German Catholic Peoples Federation, conducted the seventeenth annual meeting of the organization at Regina in the middle of July. All of the German colonies and a number of German parishes of the province were represented. Most Reverend Archbishop James C. McGuigan, of Regina, was the celebrant of the mass on the opening day of the convention, July 13; he also addressed the delegates during the first business-meeting, as did, and this is noteworthy, representatives of the French-Canadians, Ruthenians and Poles.

The addresses delivered at the mass meeting were devoted chiefly to a discussion of Catholic Action and the attitude of Catholics toward the problem of the present. The delegates on the following day promised on behalf of the organizations co-operation in the cause of Catholic Action in accordance with the mandates of Pius XI. An animated debate on the introduction of Credit Unions led to a resolution instructing the executive committee to acquaint themselves with this institution, and to submit definite plans regarding it as soon as possible. Mr. John Leboldus was elected to succeed the late Father Kierdorf, O. M. I., as General Secretary of the organization.

ENCOURAGING MARRIAGE

The movement initiated by General Mulcahy, late Minister for Local Government in Ireland, in 1926

for the encouragement of marriages in the Civil Service has met with the approval of the new Government of Ireland. Six years ago the Government approved the scheme that all male entrants to the Service after that year should have their salaries fixed on a marriage and bachelor basis. The principle of the scheme was that the bachelor civil servant and the female civil servant in the various grades should have substantially the same salaries.

The Irish Government now appears to have come to the conclusion that the "cuts" which are to be imposed on civil servants shall fall more heavily on bachelors, and that men with large families shall suffer less than those with small families. The marriage of eligible young men in the Service, they believe, will be encouraged in this way.

FARM PRODUCT POOLS

It was recently announced at Regina that the Saskatchewan Wheat Pool will complete the present crop year, which ends before the movement of new wheat begins, with a surplus of over \$1,000,000 after providing for all operating costs.

On the other hand, compulsory pooling in connection with the marketing of agricultural products, demanded by some to protect voluntary co-operatives, was declared not practicable for application in the United States by A. W. McKay of the Federal Farm Board in an address delivered at Durham, N. H., on August 4 before the American Institute of Co-operation. After explaining various systems which have been tried and are now practiced in foreign countries, Mr. McKay said that the most favorable opportunity for the application of compulsory pooling to situations in the United States is in the marketing of tobacco, although he doubted its efficacy even there.

The greatest danger, however, he said, lies in the stimulation of production, the neglect of food and feed crops, and of other commodities which would be more desirable in building up the agriculture of the region.

"Another danger would be the strangulation of voluntary co-operation," Mr. McKay said. "I am convinced that co-operation and compulsion cannot exist together and that dependence on artificial schemes soon destroys the reliance of the producers on self-help. There is serious doubt whether compulsory pooling would not further aggravate the tobacco situation.

"It would appear that production can be controlled legally only by some device which makes it unprofitable for the farmer to produce more than a specified quantity. Such plans involve levies, export bounties, the establishment of a domestic price, and almost overwhelming administrative difficulties."

LABOR COLLEGES

On October 3, Commonwealth Labor College, at Mena, Ark., enters on its tenth year. According to an announcement published in August, Commonwealth engages in training individuals interested "in the labor movement, and the cause of the common people." Courses include labor problems, labor journalism, economics, labor drama, history, psychology, and labor education. Many former students are said to be working in Unions and co-operatives, writing for the labor press, "and otherwise lending a hand in the many-sided task of the present day."

To some extent the institution at Mena practices the rule

of the monks of old, that each member of the community must perform manual labor. The circular referred to in this regard: "Students work four hours each day, five days a week, for their board, room and laundry service. No one at Commonwealth, no matter how wealthy he can escape such work. The only cost to the student is tuition for each three-months' term, or \$120 for the nine months." This cost, about \$13.33 per month, is less than the cost of living at home, it is pointed out.

EXCESS PRODUCTION CAPACITY

Many of our economic troubles, including, finally, the depression, have been blamed on excess production capacity. But many of those who have laid the blame at this door haven't been altogether clear as to what they have claimed. "Confusion arises from the fact that, in their talking and thinking, they sometimes fail to distinguish between the kinds of excess," the *Business Week* believes.

The National Industrial Conference Board, which has just ploughed through a statistical inquiry into this confusion, concludes that it is extremely doubtful that there was any general pre-depression excess of manufacturing capacity in the strictly economic sense. On the other hand, technical excess capacity "appears to be an unavoidable concomitant of industrial society."

Any industry has excess capacity when permanent changes in demand drop its products from public favor, and all industries suffer temporary over-capacity when all products lose favor as they do in a depression. However, the latter may be deceptive. Says the Conference Board: "In view of the rapidity with which equipment becomes obsolete and the fact that in the past two years there has been little replacement, the opinion is held by some well-informed persons that, far from having at the present time an excess capacity, American industry is not properly equipped to meet a normal demand for its products."

SIX-HOUR DAY

The six-hour working day and its effect upon employees of sleeping car and express companies will be discussed at a hearing before the Interstate Commerce Commission at Washington on September 19. This hearing will be a part of the Commission's general investigation of the six-hour principle for railroad employees (Ex Parte No. 106), it was stated.

Pursuant to a joint Congressional resolution, the Commission instituted an inquiry into what effect the six-hour day would have upon railroad operations and expenses if applied to all classes of rail employees. The facts deduced from the investigation are to be submitted to Congress on December 15 of the current year. The scope of the inquiry was broadened to include sleeping car and express company employees upon petition of the railway labor brotherhood.

The railroads contended that to apply the six-hour day to all rail workers would result in an enormous additional expense to the carriers by reason of overtime pay, while a minimum of additional employment. Railway labor on the other hand, declared that the change would alleviate the present unemployment situation of the railroad industry, raise the standard of living for rail workers, and point the way to other great industries to adopt the six-hour day for their respective workers.

LUXURY

Luxury, commercialized under the aegis of Capitalism to an extent never known before, has advanced and in spite of pleasure-loving millions, suffered from the depression. An article on the condition of the theatre at the present time, published in the

Business Week for August 10, declares inter alia: "Thespis is doing an Eliza across the ice with hounds yipping at her heels. The ten per cent general tax has reduced receipts below the point to which shows had been depressed by the slump and weather; meanwhile, commitments made during boom are coming home to rap insistently on the doors of executives."

President Aylesworth of Radio-Keith-Orpheum says "The decline of movie houses has fallen from the 10 millions of 1928 to 6 millions. He told movie magnates that expenses weren't cut to fit income, the whole industry would go into receivership. The bankers blanched at this. They now are harrassed by a horde of fairly manageable patrons; if the number is increased by the bespangled daisies of Hollywood, banking is apt to lose all its dignity, a lot of its funds. Conservative financial experts look into the affairs of some of the companies have come up with the air."

RACIALISM

Whether true or not, the following account, reported to the Negro press of the country by the Negro News Agency, characterizes the spirit of racialism abroad in the land, especially in the South. It was sent from Atlanta, Ga., late in July.

"The cops of this city are very watchful of the purity of white womanhood. The department stores on Peachtree Street display gorgeous gowns and undies on alluring pink and white dummies. Passerby sometimes looks into the windows. Sometimes the passerby has a black skin. His eyes, too, are attracted by the window display. But a black man must not let his eyes linger on a wax dummy—if it is white. So along come the uniformed inspectors of pure white womanhood—and, Move on! is the order. For who knows but that the Negro may break through the plate-glass windows and commit horrible crimes upon the pure white dummy. So zealously does the Southern white ruling class guard the honor of its dummies—and even of its wax dummies!"

THE FIVE-YEAR PLAN

Economic Russia is, at the present time, experiencing somewhat of a gloom. It is suffering, in the first place, one of those periodical miscarriages of agricultural production, due to a degree to climatic conditions, which have repeatedly resulted in more or less severe famines. Industry likewise seems not to flourish. Consequently the *Saturday Review*, of London, concludes, with what warrant remains to be seen:

"Those who never shared the hysteria that overcame so many Conservatives last year at the alleged success of the Five Year Plan are not surprised to see signs of its early collapse. Transport, the key to the movement of heavy industry everywhere, has broken down; the Red Army is known to be disaffected; the Ukraine with its kulaks is more capitalist than in Lenin's day; and exports are virtually non-existent. Recent observers agree that Stalin is losing direction, and with that is losing caste. In international politics Russia is content to take a back pew. What change from 1926!"

An editorial, published in a subsequent issue of the *Journal* (July 28) under the title: "Famine the operator," rather gloats over the calamity that is said to have befallen Russia, or rather its unfortunate people:

"The shortage of manufactured articles in Soviet Russia is equalled by that of agricultural produce. This is yet more menacing. Molotov, one of the inner Soviet ring, admitted at last week's party conference at Harkov that the

whole wheat growing district of the Ukraine was in deadly peril; two million tons of grain had been rushed there to save the sowings, but apparently without avail.

"Thus it is not denied that the Ukraine, once the world's richest producer, is in danger of starving. The situation elsewhere is reported nearly as bad. Cattle is failing in the great meat producing central districts of Russia. The spectre of famine is on the land."

COOPERATION

With fifty-two students in attendance, the Second Cooperative Youth Courses were opened at Brule, Wis., on July 21. The Courses extended over a term of four weeks, and closed on August 25. The commencement exercises were conducted together with the annual Youth Rally of the Cooperative Youth League.

The first Cooperative Youth Courses were held in the same locality last year; there was an enrollment of forty-nine students. The Courses are officially sponsored by the Central Cooperative Wholesale, the Cooperative Youth League, and the Northern States Women's Cooperative Guild, and their local organizations. Students have been sent to the school also by a number of cooperative oil associations in the northern sections of Minnesota and Wisconsin.

The average day schedule of work includes lectures and study periods, with regular classes in such subjects as: economics, cooperation, sociology, American labor history, public speaking, journalism, physical culture and various special subjects.

During the week ending with July 23 the Central States Co-operative League conducted a study course at North Riverside, near Chicago. The school was in charge of Mr. A. W. Warinner, Educational Director for the Central States Co-operative League. An hour and a half each morning were devoted to discussion of "Organization and Administration of Co-operatives." The chief subject of the afternoon discussion was "Training for Co-operative Leadership." There were besides a number of other lectures on various subjects from the vast field of co-operative endeavor.

An account of this course by Mr. Henry Negley, a participant, in the *Nebraska Union Farmer*, concludes with the following remark:

"I am convinced more than ever that such a school would be of untold value to our Farmers Union of Nebraska. As Mr. McCarthy so ably points out in the July 27 issue of this paper, we need more education on the underlying principles and philosophy of co-operation in order that we may overcome our woeful lack of leadership in co-operative activities. A wonderful opportunity lies just ahead of us. Why not go up and possess the land?"

CENSORSHIP

Detested by the liberal molders of public opinion for over a hundred years, censorship is at the present time quite generally applied to communications broadcast by radio. As emanating from Harrisburg, Ill., the Associated Press on August 11, furnished newspapers with the following information:

"Jerry Allard, representing six coal miners' local unions in this section, was cut off the air quickly by radio station WEBQ, this afternoon, just after he had launched into a vehement attack upon union officials who supported the \$5 basic daily wage scale agreement.

"Allard was making a radio speech in opposition to the wage agreement signed last night in Springfield."

From a "Correspondence Carried on Between a Free American and a Royal Bavarian Pastor"

Some of the events of the past twenty years seem the consummation of the predictions contained in the following letter, addressed by Rev. Heinrich Lemke, frequently referred to in these pages, to a priest in Germany some sixty-five years ago. The communication was first published in the *Katholische Hausbuch*¹⁾, a monthly edited for a number of years by this doughty pioneer and several other priests. The attitude, to which Fr. Lemke gave voice on this occasion, was not merely his own; it was that of the predominating majority of all German Catholics in America, as far as their preference for the conditions established by the Constitution of the United States were concerned. The absolutistic regime prevalent in Europe in the 18th and to an extent even in the 19th century, and its intrusion into ecclesiastical affairs, had left an indelible impression on their minds which even distance and time could not eradicate. In fact, the freedom granted the Church in America brought not a few priests and laymen from Germany, Austria and even Switzerland (in the forties of the last century) to our country.

* * *

My Dear Old Friend:

Without wishing to lay claim to the gift of prophecy I nevertheless desire to predict how it shall come about that you will witness a condition of ecclesiastical affairs such as we have here and in which the Church here prospers better than in any country of the world.

Those who would like to gag the Church, yea drive her from the world, must work for this development themselves, according to the old adage: Whom God would destroy, He first makes mad. All your wielders of power, Napoleonalone excepted, have long lost their reason. The King of Wuerttemberg however is in this one respect not as irrational as your king and the mighty ruler of the realm of Baden. At the forefront of all however stands young Italy; and in that country they are so blind as not to realize that the perfidious Englishmen of the Palmerston school, who would like to carry on a trade in Bibles and manufactured goods, stand behind the wings of the stage and pull the strings.

It is written: Man doth not live by bread alone! All exertions undertaken for the purpose of secularizing mankind and robbing it of what is holy and divine, to which the entire miserable last century applied itself with special industry, could not succeed, and cannot succeed because He walked

on earth Who said, or Who could dare say: I am the Light of the world; whoso followeth Me walketh not in darkness! True, there had ever before Him been some in whom the uncreated light had not been utterly darkened and who refused to be fed and satisfied with hog-mast. For the Lord God created man according to His own image and breathed into his countenance the breath of life, and thus man became a living soul. Now all, who still believe this and are conscious of the divine breath in their breast, and who have not yet been persuaded that our generation has evolved from primitive slime or has descended from apes,—these will cast about for a higher principle when the "mysterium iniquitatis" steps forth openly into the light and everything shall be out of joint, and they will find this principle living and personified in the indestructible Catholic Church and its head. They will gather about him like swarming bees about the queen bee, let him be where he will,—in America or in Asia. Jerusalem, by the way, would not be such a bad place for him. The Sultan, under whose protectorate he would be placed, would never take the liberty of interfering with his most sacred rights as the Hohenstaufen did of yore, as later Louis XIV and especially Joseph II [of Austria] did, and as nowadays every body, even your own petty prince, does.

Old Napoleon prophesied on St. Helena, after fifty years Europe would be either cossack-ruled or republican. I expect the latter. The fifty years are not yet complete but they will be that shortly. The explosives that have accumulated everywhere may soon, quite soon, indeed, explode. And then the abused scepters will fall from the hands of the rulers, the desecrated crowns from their heads, as the wilted leaves fall from the trees in the fall. Then the people will everywhere seize power with their own hands and proclaim: "I am ruler by divine right!" I do not expect a recurrence anywhere of such nonsense as was witnessed in France some seventy years ago [at the time of the Great Revolution]. This was the first attempt to obtain popular independence. But the people were too backward for such an undertaking to be successful.

Catholics are commonly unjust in their estimate of this epoch of history, and more so in judging our German revolution, the so-called Reformation. Here too the maxim "audiatur et altera pars" must be followed. At bottom of both great events lay nothing else but the relation obtaining between Church and State. Nothing else will be found to be at the bottom of the great upheaval, which, according to all the signs of the times, the civilized world must again face. This time, however, the outcome will, let us hope, be different. I trust the understanding of those, who have something to say in such affairs, will, ripened by experience

¹⁾ Vol. 1, N. Y. C. 1865, p. 377.

ng with the healthy spirit of the people in gen-
l, see to it that Constitutions similar to ours [the
merican] will come into force everywhere;
nely that the State shall have naught to do with
conscience and the religious needs of its sub-
ts, and consequently also with the education of
ldren.

When the American Constitution came into being
years ago its framers could not take a different
tude towards religion than they actually did.
ere could be no question of a State religion since
most diversified sects were represented here and
ed in peace beside and with each other, so that
would have been difficult to decide and determine
ich of them should dominate and which should
merely tolerated. I cannot see how, as things
at present, developments could be different any-
ere.

But then, my dear friend, it will depend upon
t, servants of the Church, how the new order
things is to be constituted. Naturally there will
n be an end to looking upon the administration
the priestly office as a life-time, care-free posi-
n, a sinecure.

How many young men among you do not enter
priestly calling without themselves really know-
how and why! The main consideration in those
ses is that they are provided for. Such a young
est makes the rounds, hat in hand, visiting of-
als and patrons, until he has found an appoint-
ment. After he has filled it for a while, he possibly
rns another has been vacated which perhaps pays
guilders and 30 cruitzers more, and he promptly
leavours to secure it. Everything of this sort will
l must cease. The States have almost everywhere
questered the Church property and in lieu thereof
y the appointed priests a salary. These salaries
ll be done away with if our system comes to ob-
n among you. But it were vain to assume that
y State will restore the stolen property; for even
e latest divine righter does not think of doing
although he declares Mexico is a Catholic coun-
y and the Catholic religion the State religion.

For heaven's sake, you will exclaim, if the change
u speak of came to pass here, the priests would
starve to death. Not all of them. The Catholic
ple, you may believe me, have an extremely keen
instinct in this regard, an instinct that has been
nerited from the times of the Apostles in spite of
abuses and evil experiences. Wherever a worthy
ostolical priest appears, a congregation will
omptly gather around him, and its members will
adly and willingly provide for his temporal needs;
s, if it came to an issue, they would rather suffer
ath for him than permit him to starve to death.

In short, the shaping of the fate of the Catholic
church, deprived of State aid, will depend on us
atholic priests.

I intend to write you a long letter on this score
on. May God keep you until then.

Yours,

L.

Emigration Caused by Persecu- tion of Church in Prussia

The sudden appearance in northern Illinois
about the year 1837 of immigrants from the Moselle
in Prussia has long been considered by us as hav-
ing had its inception in the policy adopted by the
Prussian Government in the Rhineprovince shortly
after assuming power in this newly acquired part
of the Kingdom. Especially the arrest of the
Archbishop of Cologne, Droste zu Vischering, on
November 20, 1837, and his imprisonment in the
fortress of Minden undoubtedly set in motion an
emigration that brought to America a large num-
ber of men, women and children dissatisfied with
Prussian rule.

This assumption is borne out by remarks found
in the autobiographical notes of J. J. Hoffmann,
at one time of Reynoldsville, Pennsylvania, the
son of an immigrant of that period and from the
part of Germany referred to. In the good old times,
the community from which his father started out
for America had, he writes, had "local self-govern-
ment and the people paid but slight tribute to the
head government. They knew nothing of laws,
courts, or police, having only a burgess (burgo-
master) and town-crier, who served without sal-
aries, until about 1832 when the Dukedom (?) was
forcibly annexed to Prussia.¹) They [the people]
then became what was called 'Muss Preis' (com-
pulsory Prussians).²) Only then they began to
feel the curse, or benefit, according to your Cath-
olic or Protestant viewpoint, of the Reformation."

"With military conscription, a helmeted spying Prussian
police force, and the many prohibitive laws enforced, all
obnoxious to the inhabitants," Mr. Hoffmann continues, "im-
migration set in. My father was the first of his home town,
Alsweiler,³) to leave. He left to escape military service
and Prussian domination. Coming to America in 1835, he
spent some years in western New York, then went to
Brookville, Pennsylvania, in 1841. Brookville was the county
seat of Jefferson county, which, together with all western
Pennsylvania, was sparsely settled."⁴)

It is evident the circumstances responsible for
his father's emigration made a deep impression on
the author of these Reminiscences. The correctness
of his statement cannot be doubted. Thirty years
later, the annexation by Prussia of Hannover, Nas-
sau and Hessa, in 1866, brought to America an-
other stream of Catholic immigrants, which grew
into a virtual torrent during the Kulturkampf.
Recollection of the injustices perpetrated especially
by the Prussian Government against the Church,
and of the revolutionary policies adopted by it at
times, accounts for much of the indifference

¹) Regarding this date the writer is mistaken. The ter-
ritories comprising the Prussian Rhineprovince (with two
insignificant exceptions) were incorporated in the kingdom
in 1815.

²) Properly *Musspreussen*, but pronounced in the ver-
nacular of the people as it is here written by Mr. Hoff-
mann.

³) A community in the Governmtl. Dept. Treves, Rhine-
province, of about 1200 inhabitants.

⁴) *Reminiscences and Observations of a Lifetime*. Pri-
vately printed for the author by the Abbey Press, St.
Meinrad, 1928, p. 61.

toward the land of their forefathers so evident in many of the descendants of the immigrants referred to.

Collectanea

Among the first trustees of St. Mary's church, Philadelphia, whose members were incorporated in accordance with an act of the General Assembly of Pennsylvania on the 13th of September, 1788, not a few were evidently men of German nationality. We find mentioned the Rev. Lawrence Graessel, called one of the "present pastors of the said church," Paul Esling, John Cottringer, and Joseph Eck.¹⁾

Thus of three priests among the first trustees, representing "the members of the religious society of Roman Catholics, belonging to the Congregation of St. Mary's church, in the City of Philadelphia," one was a German (born in Bavaria, elected co-adjutor Bishop to Bishop Carroll, in October, 1793, Graessel died ere the Bulls, dated January 18, 1794, arrived from Rome), and out of eight laymen three were of Teutonic origin.

John Cottringer's name—the original spelling was probably Kotttringer—also appears on the original deed of trust of the church property, executed on the 26th day of January, 1760. He is called in this document a tailor.²⁾

Now a part of history, the German Catholic Day, inaugurated in 1887, and at one time a bone of contention between the C. V. and the Priesterverein, as well as an offense to non-German Catholics, can be viewed dispassionately. In fact, the history of these "General German-American Catholic Assemblies" should be written soon. We believe the following references to the one held in 1896 emphasize this contention. According to the *Review*, issue of October 15, 1896, a communication addressed to the editor, Mr. Arthur Preuss, by the late Msgr. Schroeder, at that time professor in the Catholic University at Washington, contained the following pertinent information:

"His Eminence Cardinal Satolli was well pleased with, though not at all surprised over, the result of the Detroit Katholikentag. 'For I know'—he said—"that the German-American Catholics understand, both by external splendor and especially by the truly Catholic spirit with which they are filled, to hold these meetings in such a manner as to inspire even non-Catholics with respect."

"I related to His Eminence the details of the convention. He listened with great interest and signified his hearty assent when I called the Katholikentag 'a living and effective commentary on the late papal encyclical on the unity of the Church.' 'You have done well'—the Cardinal added—"in communicating the Holy Father my opinion of the truly conservative spirit of the German Catholics of America, and to your countrymen the answer of His Holiness. The words I spoke to you on this subject were the expression of my firm conviction, of which I make no secret. The Germans are openly, faithfully, and in all things loyal to the Holy See. I shall find an opportunity in Rome to give them this testimony in an unmistakable manner."

The Cardinal also expressed his gratification over

the fact that the Katholikentag had decided to aid in founding a German Chair in the Catholic University. Why this plan came to naught, constitute another chapter of the controversy over Americanism and Cahenslyism.

Continuing her journey, after a visit with refined Swedish settlers on the shores of Pine Lake in Waukesha County, Wisconsin, Margaret Fuller was forced, because her carriage had broken down, to take refuge in a farm house, the dwelling of people of American stock. While she had found the Swedes unaccustomed to hardships and borne down by misfortune, these American farmers, who had come from western New York, possessed what the at one time well-known authoress and feminist called "a rich and beautiful estate." And while "both men and women knew how to work," yet even here Miss Fuller (who was later to marry the Marquis Ossola in Italy) discovered "the women did not like the change, but they were willing, 'as it might be best for the young folks.'" ¹⁾

Thus, even as those German immigrants who had something to lose in their native land chose to come to America for the sake of the future of their children, native Americans left the East, not driven by necessity, but attracted by the prospects the Far West offered their posterity at the time of Margaret Fuller's journey in 1843. Naturally the native farmer found it easier to make the change, whether from New England or other Eastern states, to Indiana, Illinois or Wisconsin, than did German immigrants, accustomed, as most of them were, to live not in isolated farmhouses, but in villages which, after all, granted them comforts and amenities of life the wilderness was bound to deny them. All the more honor, therefore, to the men who braved the unknown and helped to make of the Middle West what it was ere the blight of false economic policy was visited upon American agriculture.

What the conditions encountered by the pioneering immigrants were, Margaret Fuller realized quite well:

"But sad and sickening to the enthusiast who comes to these shores, hoping the tranquil enjoyment of intellectual blessings, and the pure happiness of mutual love, must be a part of the scene that he encounters at first. He has escaped from the heartlessness of courts, to encounter the vulgarity of a mob; he has secured solitude, but it is a lonely, a deserted solitude. Amid the abundance of nature he cannot, from petty, but insuperable obstacles, procure, for a long time, comforts, or a home.

"But let him come sufficiently armed with patience to learn the new spells which the new dragons require (and this can only be done on the spot,) he will not finally be disappointed of the promised treasure; the mob will resolve itself into men, yet crude, but of good dispositions, and capable of good character; the solitude will become sufficiently enlivened and home grow up at last from the rich sod." ¹⁾

Fortunately, many were rewarded by the very things here pictured; some there were, however, who were not so fortunate. It is of such the German poet wrote:

"Die Heimath hätte leichter sie begraben."

¹⁾ Tourscher, O. S. A., Francis E. The Hogan Schism and the Trustee Troubles in St. Mary's Church, Philadelphia, 1820-1829, *ibid.* p. 149.

²⁾ *ibid.* p. 137-141.

¹⁾ Fuller, S. M. Summer on the Lakes. Boston, 1844.

Central Verein and Catholic Action

Officers of the Catholic Central Verein of America
 President, Willibald Eibner, New Ulm, Minn.
 1st Vice-President, Hy. B. Dielmann, San Antonio, Tex.
 2nd Vice-President, Fred A. Gilson, Chicago, Ill.
 3rd Vice-President, Michael Deck, St. Louis, Mo.
 4th Vice-President, Mrs. S. C. Wavering, Quincy, Ill., Pres. Nat. Cath. Women's Union.
 General Secretary, F. J. Dockendorff, La Crosse, Wis.
 Assistant Secretary, Frank Stifter, Carnegie, Pa.
 Treasurer, George Korte, St. Louis, Mo.
 Marshal, Michael Weisskopf, St. Paul, Minn.
 Trustees, Michael Deck, St. Louis; E. A. Winkelmann, St. Louis; Jos. F. Brockland, St. Louis; Wm. Siefen, New Haven, Conn.; John A. Roehl, Milwaukee, Wis.; John J. Jantz, Detroit, Mich.; John L. Sebald, Baltimore, Md.; Chas. Knetzger, Peoria, Ill.; John A. Suellentrop, Colwich, Kas.
 Executive Committee consists of the Officers, the Trustees, the Committee on Catholic Action, the Presidents of the State Leagues, and five members-at-large.
 Hon. Presidents: M. F. Girten, Chicago, Ill., and Charles Korz, Butler, N. J.
 Communications concerning the Central Verein should be addressed to the General Secretary, F. J. Dockendorff, 502 So. 14th Street, La Crosse, Wis.

The Sovereign Pontiff's Blessing

Our Holy Father having been advised of the convention of the C. V. and N. C. W. U. by the St. Louis archdiocesan authorities, His Secretary of State, Cardinal Pacelli, cabled the Apostolic Legation in Washington the following message, reported to the delegates assembled in St. Louis Cathedral Sunday, August 21, by the Bishop of Savannah, the Most Reverend Francis Hannan:

Augusto Pontefice Con Voti Miglior Riuscita
 Adunanza in St. Louis Catholic Central Verein
 et National Catholic Women's Union Invia
 Apostolica Benedizione.

Cadinalo Pacelli.

Translated, the message reads:

The August Pontiff conveys his prayerful wishes for the most propitious outcome of the Convention in St. Louis of the Catholic Central Verein and the National Catholic Women's Union and bestows his Apostolic blessing.

Cardinal Pacelli.

Courage and Optimism in Catholic Action

Significant Characteristics and Events of the St. Louis Congress
Men, Women and Young Men Engage in Earnest Deliberations

Some future historian of the Catholic Central Verein of America may, and with some warrant, refer to the Congress of men, women and young men assembled in St. Louis August 19 to 24, as a "de profundis", as a confident repetition of the realist's words: "I have raised mine eyes to the mountain whence help comes to me."

Out of the depths of the depression the members of the C. V., youthful, mature and aged, and those of the National Catholic Women's Union raised

their voices so that not only He who dwelleth on high may hear but that all men may learn that from Him alone may aid and surcease of misery be obtained. The Congress was a prayer to God and an admonition to mankind to have recourse to Him rather than to their own devices, uninspired, unguided by His Holy Spirit.

And having raised the cry, having invoked the mercy and guidance of the Father of all, the delegates applied first to themselves and then suggested to their contemporaries the motto of the Convention: "To men of good will—prepare for Catholic Action." Prayer and work! Prayer and planning! Prayer and action!

Surprisingly Imposing

This, some historian may find, was the characteristic mark of the Congress. Conscious of the depths of distress into which mankind, and our members as well, have fallen, the delegates, sustained by Christian courage and optimism, overcame great difficulties to participate in the deliberations. From Connecticut to California and Oregon, from Texas to Minnesota and North Dakota, each of the affiliated Branches had sent at least one representative. Experienced observers were agreeably surprised at the number and enthusiasm of the men and women who sought guidance in St. Louis, and details of the generosity of individuals who had enabled others to be present became evident on more than one occasion.

Not a few were astonished by the overwhelming response accorded the invitations extended for three mass meetings that did honor to the term and the Catholics of St. Louis. On the evening of the 21st some 1800 men and women, on that of the 22nd some 1500 young men, and on that of the 23rd approximately 1700 women were present in St. Anthony's parish hall, the largest parish auditorium available for the meetings. Even the skeptic became convinced that here are masses, eager for the guidance which prelates, priests and laymen, speaking the mind of the Church, were prepared to offer them. Here were masses, in the depths, looking up to the mountain from which cometh help.

Guidance and Encouragement by Archbishops and Bishops

Guidance from the Church! Eminent members of the hierarchy had consented not only to participate in the convention but to lend their knowledge and talents to the endeavors of the organizations. The presence of the Archbishop of St. Louis, the Most Reverend John J. Glennon, at the Pontifical High Mass on the 21st, his address of welcome and the imparting of the Papal Benediction by him, his address to the delegates on the following day—these inspiring influences were added to by others. His Excellency the Archbishop of Milwaukee, the Most Rev. Samuel A. Stritch, Protector of the N. C. W. U., delivered a lecture on "Catholic Women's Contribution to World Stability" at the women's mass meeting, celebrated the mass of thanksgiving on the closing day of the convention, and later enthralled both the men's and the women's conventions with inspiring addresses. The sermon,

delivered at the Sunday morning high mass by the Bishop of Leavenworth, the Most Rev. Francis Johannes, and the words of encouragement addressed by him to the delegates at a later meeting; the lecture at the Sunday evening mass meeting, "With the Spirit of Crusaders," delivered by the Bishop of Omaha, the Rt. Rev. Joseph F. Rummel, and the helpful suggestions extended by him to the delegates during one of the sessions; the graciousness with which the Most Rev. J. Henry Tihen, Titular Bishop of Bosana, consented to act as Moderator of the mass meeting in the interest of the Catholic Youth Movement and the eloquence and skill with which he graced that occasion—all served to impress upon the eager delegates in particular and the large number of other participants as well the value of the guidance members of the hierarchy granted them as the Church indeed constantly grants. They felt they were at one with these dignitaries in the determination: now is the time to prepare for Catholic Action! Now our cry, resounding from the depths, will be the more readily heard because their voices amplify it! Now it is not we, but they and we, who, seconding the voice of the Pope, call upon our fellow Catholics to arouse in themselves the "spirit of crusaders", urging them to join us in the struggle for the recovery of society for God and His reign.

Priests Instruct and Inspire

Members of the clergy, too, lent their emphasis to the urgency of Catholic Action and the guidance they are called to grant. The Rev. Charles Bruehl, Ph. D., of St. Charles Seminary, Overbrook, Pa., at the first mass meeting, stressed in masterly fashion the "Need of a Catholic Phalanx"; at the second the Rev. Frederic Eckhoff, St. Louis, pictured Catholic Action as "a modern crusade"; and at the third the Rev. Martin B. Hellriegel, O'Fallon, Mo., an experienced leader in the present liturgical movement, introduced his audience, with the aid of lantern slides, into mysteries and beauties of the Holy Sacrifice of the Mass, little known to the multitude; while at the conference on Youth Problems the Rt. Rev. Dr. Jos. Selinger, Jefferson City, Mo., spoke on Training for Leadership. During one of the sessions of the Women's Union, the Rev. Joseph Ostheimer, of Coplay, Pa., demonstrated the value of the proposed Maternity Guild, a project urgently advocated by our organizations, and pleaded for the realization of this instrument needed for the performance of a timely charity. The Rev. Fathers A. Mayer and R. B. Schuler, presiding at two mass meetings, lent their services, besides constantly being in contact with the deliberations of the convention. Moreover, a Benedictine Abbot, the Rt. Rev. Edward Burgert, of New Subiaco, Ark., numerous domestic prelates to His Holiness and a far greater number of priests participated wholeheartedly in the transactions of the conventions of men, young men and women, and counseled long and spiritedly with the lay delegates in the sessions of committees. Our organizations are happy in the co-operation of so many excellent priests; the St. Louis convention evidenced again this fine, unselfish assistance in a remarkable manner.

Messages by Representatives of the Laity

On their part the laity were represented as speakers at the mass meetings primarily by Mr. Henry B. Dielmann, San Antonio, First Vice-President of the C. V. and Secretary of the Committee on Catholic Action, who addressed the youth movement gathering on "The Young Man in Catholic Action," and Mrs. S. C. Wavering, Quincy, Ill., President of the N. C. W. U., who outlined the aims of the Women's Union at the last mass meeting of the series. Among addresses delivered at convention sessions, those of the Director of the Central Bureau, Mr.

F. P. Kenkel, on the activities and program of this institution, and of Messrs. Wm. Rohmann and B. Barhorst of St. Louis, on the Parish Credit Union in theory and practice, are to be especially noted. Prominent notice naturally also attaches to the messages of Mr. W. Eibner, President of the C. V., and Mrs. S. C. Wavering, President of the N. C. W. U., and to the dinner address of the 20th, on "Progress in Spite of Inertia," by Mr. John Eibeck, President of the Pennsylvania Branch.

Convention Sessions

A crowded program, rich in instruction and encouragement. But the enumerated features represent only a small portion of the entire proceedings. Session followed session; committees sat early and late, some going over their work again and again; on the floor in the men's and women's meeting halls interest was keen and sustained. Central Verein convention days began in St. Louis as elsewhere each day with attendance at high mass at eight o'clock in the morning, and committees continued in session after adjournment at 10 o'clock or later in the evening. Recess for meals is taken, but recreational features are conspicuous by their absence. In St. Louis there was no respite until after final adjournment at noon on the 24th.

A New Charity Notwithstanding the Depression

The convention instructed the Executive Committee to cause an appeal to be issued in behalf of Catholic German Russian refugees, driven from Siberia into Manchuria by Bolshevik persecution. Fifty men, women and children await aid from the United States to carry them to Paraguay, where the government has promised to set them up as colonists. Their Lutheran and Mennonite companions far greater in number, have already been rescued from exile and transported to South America by their respective co-religionists, while the Catholic group must still await after more than a year, tarry unwanted in a strange and unfriendly land. The C. V. plans to initiate relief measures, and will appeal to non-members as well as members to raise the \$12,000 required to convey the group to their sole haven open to them.

Important Events and Features

The Young Men's Conference and Mass Meeting; the Credit Union Conference; the reports of numerous committees; and those of the Presidents of State Branches—these and other matters must await notice at a later date. But mention should even now be made of the circumstance that at no time did a single note of pessimism creep into the ensemble. Conditions in the member societies and in the country at large were viewed as they actually are, without recourse being taken to colored glasses; yet they were viewed with that Christian optimism which Cardinal Faulhaber designates as one of the characteristic of Catholic Action. And this sane confidence animated the generous, spontaneous offer of the Pittsburgh societies to entertain next year's convention in their city, an invitation which was gratefully accepted.

Frank Resolutions

This determination to look facts frankly in the face is evidenced in a number of the resolutions adopted, especially those on the Holy Father and the guidance he offers the world in the present crisis; on centralization of power in the hands of the Federal Government; on Social Reconstruction and Labor; and on the Farmer's Plight. The Women's Union, too, faced conditions boldly, and in such resolutions as that discountenancing compromise with the spirit of the world, another insisting on training of youth for leadership, yet another on the necessity of personal service in charity, refused to connive with the spirit of the times or make concessions to popular trends of thought. The "spirit of crusaders" breathes in the declarations of both bodies.

An Exceptional Musical Program

A word yet regarding the musical program. Possibly at no previous convention of the C. V. was such a unique series of worthwhile numbers offered as in St. Louis. Apart from the singing by the Cathedral Choir and St. Anthony's Choristers and their Choir at the Masses, well rendered numbers of true merit marked each mass meeting program. The most exceptional feature was the singing of

religious and folk songs by the Ukrainian choir, under direction of the pastor of the Uniate church in St. Louis, W. Basil Merenkow. St. Anthony's Choristers rendered among other numbers a chorus from Haydn's Creation, in deference to the two hundredth anniversary this year of the birth of the pious Catholic composer. Holy Trinity Choir, on their part, also contributed judiciously selected and well rendered numbers.—A band of Catholic regents and St. Francis de Sales Young Ladies' Orchestra provided well received orchestral music. The entire program was Catholic with respect to co-operating and largely so in the numbers presented.

Courage and Solidarity

"Out of the depths." It is characteristic of the determination of our people to meet conditions courageously that, in spite of all hardships, the C. W. U. had arranged the most impressive Mission and Charity Aid Exhibit they have as yet conducted. More than 14,000 pieces (vestments, altar laces, altar linens, quilts, articles of wearing apparel, etc., etc.) were on display at headquarters, crowding a spacious assembly room from floor to ceiling, while thousands of items remained in storage, because of the impossibility to exhibit more than typical specimens of various kinds. Charts gave credit to the organizations exhibiting.

This display may be assumed to indicate the attitude of the men and women and young men of the C. W. U. towards the present crisis. The presence of dignitaries and priests at the solemn pontifical high mass on the morning of the 21st and the assistance rendered the delegates by a number of priests throughout the convention may be understood as emphasizing the solidarity of clergy and laity in Catholic Action. Under the guidance of the hierarchy, cooperating with the clergy, we shall rise from out of the depths. And He that dwelleth in high shall hear the voice of the people crying to Him and He shall give heed to their prayers. But He would hear the voice of all, and not merely of a Catholic minority.

Resolutions

Adopted by the 77th General Convention,
C. C. V. A.

Held at St. Louis, Mo., Aug. 19-24, 1932

Our Holy Father

Every Christian heart must throb with joy and satisfaction, realizing the ever-increasing esteem and affection accorded our gloriously reigning Pontiff Pius XI by the world at large, irrespective of religious or political affiliation. Especially since publication of his latest memorable and masterful Encyclical Letter on "The Present Distress of the Human Race" has this appreciation of a great Pope been quite generally evidenced. The action of the public press favorably commenting on its issuance and contents, its embodiment in toto in the "Congressional Record," and the careful personal study of it by students of social, political and economic affairs clearly demonstrate that Pius XI has deeply impressed his contemporaries both by the qualities of a spiritual leader and those of a social thinker.

In days like ours, when everything seems embroiled in difficulty, and when the discussion of one problem opens before the eyes of careful students of affairs the existence of a whole world of new and unexpected issues, the world is in a quandary to know precisely what to do. It stands in need of leadership—leadership by a man endowed with the mental acumen necessary to a profound study of present-

day ills, their causes and effects, the experience to grapple with the intricacies of the problems involved, force of character to accept his findings, power of expression to state them clearly, and confidence in the helpfulness of the results of his endeavor to clear the situation—in one word leadership of the highest order.

Such leadership was signally exerted by Pius XI in the present muddled state of affairs. He has delved beneath the surface of the present ills, studied them from all angles and stated his findings so clearly and succinctly that anyone with ordinary intelligence must understand his conclusions and agree with him that the only solution is the return of the world to the plain, homely truths stated by the humble Nazarene centuries ago. Pius XI has proven himself in the present emergency as the leader of leaders among men of today.

In keeping with the custom of former years the Central Verein of America wishes to pay its tribute of respect, loyalty, love and obedience to its great leader Pius XI. In restating this pledge let us be mindful that our tribute should not be one of words but rather of action. He is not a Pope of words so much as one of action, action individual and combined. Realizing this, let our tribute consist in serious study of his masterful thoughts, leading to a deep conviction of the truth of his pronouncements, and ultimately to faithful execution of his program.

However, the success of his efforts in the cause of humanity depends on the blessing from on high. Hence let us petition Heaven to grant the success of his and our combined efforts. May God preserve in health and vigor for many years to come the great leader and father of Christendom, Pope Pius XI.

The Catholic Youth Movement

The Catholic Central Verein of America, anxious to continue in its loyal and devoted service to God and mankind, and heeding the repeated call of the Holy Father to the growing generation to engage in the lay apostolate, to prepare for lay leadership, is most desirous to encourage Catholic Youth in Catholic Action.

The contact of our organization with Catholic Youth, the generous attendance of young men at our meetings, their active, even enthusiastic interest in the Verein and its program and especially the magnificent demonstration by Catholic Youth at this, our 1932 convention, prove that Youth is willing, yes anxious, to rally under the banner of Catholic Action.

But the Youth Movement must not be regarded as the concern of young people alone. The young man has a right to expect of his elders guidance and encouragement; but he has also the right to ask for confidence and trust in his sincerity and ability. A happy combination of the energy, courage and enthusiasm of youth, tempered by the experience, caution and reserve of maturer age, must bear good fruit for the Catholic cause.

Purpose, locality, environment and tradition prompt different forms of organization. While we heartily recommend all genuinely Catholic societies to our Catholic Youth, we encourage especially parish societies for young men. Such organizations promote the spiritual welfare of their members and encourage interest in parish life and co-operation with the Reverend pastors, fundamental requisites of Catholic Action. They can, through instruction imparted at meetings, and through the formation of study clubs, prepare young men for that Catholic leadership so seriously needed in this un-Catholic world. And by affiliation with larger federations, such as our Central Verein, they offer Youth opportunity to employ its enthusiasm and force in an even broader field of Catholic Action.

Social Reconstruction and Labor

Continued economic distress warrants the repetition of declarations contained in resolutions adopted at former conventions of the Central Verein which pointed out fundamental reasons of our present calamity—greed, unfair distribution of the wealth of the earth, ever-increasing concentration of economic power and financial resources and egotism of individuals as well as of economic groups and nations.

No permanent relief will result from a mere "return of prosperity," using the phrase in the accepted sense, a prosperity born of the spirit of materialism responsible

for present chaotic conditions. On the contrary, a mere renewal of conditions proven unsound would tend to perpetuate the cycles of economic disturbances, allegedly unavoidable, an argument used to defend the present economic system, found wanting.

Most of the measures proposed or adopted, dictated by necessity, must be to an extent makeshifts, sufficient in a measure to grant relief, but insufficient to correct fundamental ills.

We therefore express our belief in the necessity of a reconstruction of the social order on the basis of vocational groups (Berufsstaende) as recommended in the Encyclical Quadragesimo anno, that there may be obtained a decent living for all, moderate wealth for the many, while neither excessive riches nor dire poverty are to be anyone's lot. Man, and not profit and money, must again become the chief factor, dominating and regulating our economic relations. This, however, presupposes a change of mental attitude and a return to Christian concepts of life, lacking which all efforts to effect permanent improvements will be in vain. Developments toward this ultimate end must needs be gradual, and its attainment the result of patient efforts.

Prevailing conditions, and the patent inability to cope with the present difficulties by having recourse to the theories underlying the prevailing system, have, on the one hand, opened the door to unsound radicalism while on the other they tend to support demands for an extension of functions on the part of the State in defense of the present capitalist system. At present the most important task of statesmen is to plan and labor unbiassedly, in co-operation with social thinkers of every group of society, for a reconstruction of the economic system on the basis of justice and equity.

Meanwhile, however, while working and waiting for a final solution of these problems, we may not neglect the immediate tasks resulting from the economic crisis.

Millions of men are out of work. The morale of employers as well as that of wage workers is breaking down. There is danger on the one hand of a complete demoralization of business practices and exploitation of the needy unemployed, and on the other, of a collapse of workers' solidarity.

In many instances wages have been reduced, perhaps forced by economic circumstances, to a level below the minimum requirements of a worker and his family. We reiterate our demand that the worker be paid a wage needed for a decent living. We express the hope that at least after the return to normal conditions employers will adjust wages in conformity with the demands of justice.

We recommend increase of employment by a reduction of the hours of labor and a shorter working week wherever feasible, by curtailment of needless rush jobs, and, by no means least, by observance of Sunday laws.

We advocate the construction of public works as a measure for the relief of unemployment; we insist however that waste and corruption be absolutely eliminated from such undertakings.

We deplore the replacement of thousands of workers by machinery and automatic labor-saving devices without adequate provisions being made to assimilate such workers in other gainful occupations. While the machine in itself tends to lighten the burden of the working man and creates new opportunities for employment, it is a fact that the introduction of a new labor-saving device may, at least for the time being, deprive a considerable number of workers of the possibility to provide for themselves and their families. For the purpose of improving present conditions as well as assuring permanent relief in instances of this nature, we recommend measures be adopted intended to minimize the results of the increasing use of machinery. We recommend patentees, manufacturers of new or improved labor-saving machines, likewise employers and employees agree on the creation of funds out of which displaced workers may receive fair compensation for being displaced.

We advocate better protection be granted savings of the workers and others through stricter supervision of savings banks and other financial institutions accepting savings deposits.

We favor a rational system of unemployment insurance and endorse the agreement entered into between employers and employees of a certain large industry, creating a fund out of which the displaced workers receive temporary fair compensation for the job lost.

In conclusion we desire to emphasize that, while there should be exploitation neither of consumers nor wage workers by business interests, the workers on their part should fulfill conscientiously their obligations toward employers.

The Farmer's Plight

The resolutions adopted at our annual convention held at Ft. Wayne, Ind., in 1931, called attention to the need of self-reliance on the part of the farmer, together with an enduring faith in Providence and a return to the old practical virtues of thrift and diligence. It was likewise pointed out, as a natural sequence, that the farmer must not look exclusively to Congress or the Legislature for relief of his present condition. These principles are again emphasized by the present convention.

Unfortunately farmers have been led to believe that unlimited credit was their most urgent need, a doctrine which found ready acceptance because it suggested the line of least resistance, and in consequence a large portion of their present distress is due to the fact that they have obtained credit far beyond their resources; consequently, obligations, all too readily assumed, now have become burdens which are not easily discharged. To crowd the distress of our agricultural population, federal agencies have come to their aid with loans for which such exorbitant security is demanded that the intended relief is in reality nothing more than a painful mockery. In this connection we commend highly the action of some creditors, brought to our attention, who, cognizant of the plight of debtors, have not insisted on the full measure of justice but have in charity been helpful to those in distress. This is a Christian solution of one of the most difficult problems of the present credit system underlying the economic structure of society.

We unhesitatingly express our disapproval of some of the activities indulged in by the Federal Farm Board and unreservedly condemn its policies of gambling with the products of the farm, and the expenditure of public funds for the payment of exorbitant salaries to its officers. However, we appreciate the assistance the Farm Board has rendered in so far as it has been helpful to some genuine co-operative undertakings. But we insist it should withdraw from all speculative ventures, especially from attempts to stabilize market prices.

We realize the farmer to be also confronted with the fact that two farm dollars will purchase only one dollar's worth of manufactured articles, particularly in the line of agricultural machinery, the price of which has not been reduced, all contentions to the contrary notwithstanding. Moreover, he is burdened with an unjust proportion of taxes, which wasteful methods of county, state, and national administration have laid upon him, the result, in part, and punishment for the tendency to look to the Government for assistance and relief.

An excessive tariff has, on the one hand, increased the price of manufactured products consumed on the farm while it has also resulted in the loss of foreign markets for farm products.

These conditions, and others from which farmers are suffering, cannot be remedied by any from-the-top-down bureaucratic system of co-operation, as advocated by the Federal Farm Board. Rather they call for the old-fashioned virtues of thrift, industry, mutual help, justice and charity in fullest measure. As means to this end we advise adoption of and adherence to co-operative principles and practices as inaugurated by the Rochdale pioneers, tried and proven these hundred years. Likewise we find that the time has arrived when the farmer must leave his seclusion, ready to learn from his neighbors quite as much as from his own experience, and be prepared to control his own affairs, despite a somewhat pronounced inclination to shift the burden to the shoulders of others.

But while we place full confidence in the effectiveness of the suggestions offered, if put into action, this convention, more emphatically than ever, insists on the necessity of recognizing the present evil in its true form and origin.

mers, workers, merchants, manufacturers, professional and people of leisure have one and all lost sight of the fact that every offense against justice and charity, actuated by selfishness and greed, must invariably result in its own day of reckoning. Whenever self-interest is raised above the dignity of a principle of human progress, we shall observe the strange phenomenon of poverty and starvation in the midst of abundance. This is the actual condition confronting us at the present time, and only a penitent turn to Almighty God and His immutable laws will bring about the recovery of which a sorely stricken world stands so greatly in need. The root of the evil is of a moral nature, and only a moral remedy can penetrate the depth which it reveals it.

Centralization

The growth of Federal power, fostered both deliberately and by a series of untoward circumstances of a political and economic nature, is now quite generally recognized as menacing the welfare of the nation with bureaucratic control, extended not merely to trade and commerce but also to state and local government. While we are not at all inclined to overlook the selfish motives of certain individuals and corporations, demanding "the Government should get out of business," we are convinced that continuance of the present course, or still worse, further extension of Federal power must lead to serious infringement of self-government, and eventually to its breaking down in both commonwealths and their subordinate parts, such as counties, townships, villages and cities.

We have already traveled far in this direction; the very fact that it was deemed necessary for the Congress to appropriate vast sums for relief purposes demonstrates that local self-government has, to an extent, been found wanting. Unfortunately the fact that the Federal Government is forced to accept the role of a money-lender both to private corporations and states of the Union must tend to increase the scope of its functions and the influence of its power. All the more reason why a further extension of Federal power must be opposed. Because unless it be checked, over-centralization of power at Washington will be inevitable. From new and multifarious obligations assumed by a government, greater might is inseparable; likewise extension of bureaucratic character of public authority. Centralization of power and bureaucracy, almost synonymous, are inimical to true democracy, fundamentally rooted in self-government and the conscientious performance of civic duties by all citizens. Centralization of political power is, moreover, always the forerunner or concomitant of autocracy in one form or another; Louis XV of France, and other monarchs and princes of the eighteenth century, the Russian Czars, and, on the other hand, Bolshevism prove to what extent centralized power may be abused. We have traveled far from the New England Town Meeting to which so many of our political ideals owe their inception; it would be unwise and perilous to continue on a course, the dangers of which are so apparent.

Phases of Sunday Rest and Holy Day Observance

Having expressed its condemnation on many occasions of the widespread performance of unnecessary servile work on Sundays and holy days of obligation, the Central Verein on the present occasion desires to emphasize recommendations designed to avoid at least some of the abuses condemned.

While urging all our members to observe strictly the law of God and of the Church in this respect, we also insist that they exert their influence on behalf of rigorous enforcement of State laws and city ordinances respecting Sunday work. Wrecking and construction work, street and street car track repair work, are instances of violations of such ordinances obtaining in many places.

On the other hand Catholic individuals, corporations and organizations of all kinds, intending to let contracts, and particularly for construction work, should insist upon inserting in their contracts a clause to the effect that no manual labor shall be performed on such construction on Sundays and holy days of obligation. We urge these demands as minimum demands, which it should be especially easy to enforce during the present reign of unemployment.

Credit Unions

In commending and urging the establishment of Credit Unions, especially among Catholics in parishes and societies, as well as the promotion of such organizations in post offices, industrial and commercial establishments, schools, etc., the Central Verein has for a long time been conscious of both their fundamental and practical value. We regard Credit Unions as co-operative thrift and credit associations, conforming in character and purpose to the requirements of an ideal social order, as advocated and demanded by Christian sociologists and pre-eminently by His Holiness Pope Pius XI.

The Credit Union is intended to be truly co-operative; it reflects in its principles and practices the Christian attitude toward the dignity and worth of the individual as superior to that of money; it recognizes the importance of self-help and mutual help, besides inculcating and fostering the virtue of habitual thrift and providence, while discountenancing greed; it is a training school in social solidarity.

That it may conform constantly to its ideal character and develop into a strong force for social and economic betterment, the Credit Union must be kept faithful to the norms of true co-operative societies. Its practices must conform in all instances to these norms. To the attainment of this end, Catholics may contribute greatly. But they must themselves be intelligently conscious of their possible contribution. Indications of a determination to observe Catholic principles in practice are found in the conduct of those Catholic Parish Credit Unions which, for instance, have agreed to limit the so-called dividends of the members for the purpose of possibly lowering the interest-rate on loans, thus really serving needy members, rather than those who may still hold profit on investment higher than mutual helpfulness.

A further promising development is the Catholic Parish Credit Union Conference established in Missouri, facilitating frequent exchange of Catholic Credit Union experiences, the discussion of Catholic principles respecting profit-seeking and other money operations, and the promotion of wholesome Credit Union and other social legislation. We trust this movement will experience steady and sturdy growth. But we insist there can be no progress toward this desirable goal, unless Catholics establish, as they should, sanely conducted Credit Unions in a far greater number of parishes and societies. The needs of the people demand such efforts; and they who promote Credit Unions engage in a most helpful work of social reconstruction.

Information on the establishment of Credit Unions will be cheerfully granted by the Central Bureau of the Central Verein, 3835 Westminster Place, St. Louis, Mo.

The Catholic Press

The power of public opinion is vast and often decisive. Public opinion results from information, instruction and direction, disseminated among the people. A most potent means of reaching the public is the press, hence Catholics must employ it industriously. Through it, the Church is enabled to spread correct information, to proffer guidance in relation to public matters, and to combat error and misrepresentation. The Catholic press, especially, is a most efficient helper of the Church in fulfilling her mission as the teacher of mankind. It is plainly the duty of every Catholic to give his financial and moral support to the upbuilding and maintenance of this agency, so useful to the Church. During the present economic depression Catholics throughout the land must loyally stand by their press and be willing even to make sacrifices in behalf of this indispensable servant of Mother Church.

The Radio

The possibility of reaching with its aid simultaneously a widely scattered public in the shortest possible time is an outstanding advantage of the Radio. Though a new means to provide publicity, it is today part and parcel of our daily life.

We appreciate the "Catholic Hour" and other Catholic broadcasts and wish them continued success. Now and then in general broadcasting, our Church, its institutions and religious teachings are touched upon, and usually the

statements made are quite fair. Whenever that is the case Catholics should send a line of appreciation to the respective radio station. On the other hand, they should not hesitate to correct misstatements pertaining to things Catholic by writing or telephoning to the station guilty of broadcasting erroneous opinions.

We likewise urge all affiliated societies to make the fullest use of the radio service, especially by broadcasting, as far as possible, lectures and addresses delivered at their state and district conventions.

The Charity of Mutual Prayer

The harmony of efforts in Catholic Action is based on prayer, work, and charity. Work receives its unction through prayer, and prayer is a form of charity from which no one, rich or poor, old or young, may be dispensed. The members of the Central Verein should therefore extend this act of charity toward one another, because charity is rightly said to begin at home.

It has been the custom of a number of priests to remember all members of the Central Verein, living and dead, in their daily memento at the altar. It would be most effective and beneficial if all members of the Central Verein and the National Catholic Women's Union would make it a practice to offer daily prayers for those who in the past labored for our cause, for those now seriously concerned with our endeavors, and all the young men and women who in future shall be destined to carry on the ideals of our organization. To do so would imply fulfillment of one of the noblest duties of mutual Christian charity.

St. Boniface Day Celebrations

Encouraged by the late Cardinal Falconio, formerly Apostolic Delegate to the United States, Societies, District Leagues and State Branches of the Central Verein have during the last several decades held annual celebrations in honor of St. Boniface, Apostle of the German people. These observances serve a religious, a cultural and a social purpose, expressing loyalty to the Faith this great Saint brought to our forefathers, evidencing a desire to perpetuate the best traditions of our race, and offering opportunity for the promotion of solidarity and sociability among the participants.

We urge continuance of this commendable observance, its resumption where it may have been neglected in recent years, and its extension into localities where it is as yet unknown. And we exhort the officers of the State Branches to offer suggestions to their District Leagues and societies for suitable programs at an early date each year.

Legislative Committees

We deem it necessary to call to the attention of the legislative committees of our State Branches that legislation inimical to Catholic interests is again being proposed for action in a number of states. Vigilance is the price of liberty.

Our Library

We view with pride our library, erected as a memorial of the Diamond Jubilee of the Catholic Central Verein of America.

We again urge members to contribute to this institution (in care of the Central Bureau) documents, letters, pamphlets, and books that deal with Catholic Action and with the history of the Catholics of German descent in America.

Central Bureau and "Central Blatt and Social Justice."
The Central Verein may soon celebrate the Silver Jubilee of the Central Bureau and its distinguished periodical Central Blatt and Social Justice.

We congratulate the directors of the Bureau on the remarkable development of this institution, and the excellent library brought together, in spite of meager financial means.

"Central Blatt and Social Justice" is one of the outstanding Catholic periodicals dealing with social and economic problems. It being the mouthpiece of our organization, we recommend to our members and our societies a wider use and a more generous support of this publication.

We not only recommend personal subscriptions, but also subscriptions for public libraries or other institutions maintaining a reading room.

With the C. V. Branches

Convention Calendar

C. V. and C. W. U. of New York: Rochester September 3-5.

State League and C. W. U. of Arkansas: Ft. Smith, September 4-5. (The Insurance Branch will meet September 6.)

C. V. and C. W. L. of New Jersey: Union City September 17-18.

State League and C. W. U. of Minnesota: Fairfax, September 25-26. (The Cath. Aid Association of Minnesota will convene on the 27th.)

C. V. of Michigan: in September.

Pennsylvania Branch Convention Instructive and Encouraging

Established almost 200 years ago by German Moravians, Nazareth in Pennsylvania remained without a Catholic church until 1908. But during the scant quarter of a century since Holy Family congregation was founded, the growth of this parish has been so favorable and the spirit of cooperation with our movement so well fostered that in 1931 the pastor, Rev. P. Frenzkowski, M. S. C., and his parishioners extended an invitation to the State Branch of the C. V. and the N. C. W. U. to hold their next annual congress in their parish buildings. And the reception tendered the delegates and visitors at this year's convention, held there July 17-19, was so cordial, the local interest, and that of the delegates, in Catholic Action so sincere, that the gathering may well be classed among the most auspicious of the many thus far conducted by either organization (it was the 39th of the C. V. of Pa.). At the same time, however, the composition of the program and its execution was also of a character that would have guaranteed a successful convention even under less auspicious conditions. Priests and laymen and women, imbued with the ideals long cherished by our organization, were eager to respond to the keynote struck by Rev. Frenzkowski in his address of welcome: Society cannot find surcease from its afflictions unless it returns to God.

The presence of the Most Reverend Gerald P. O'Hara, Auxiliary Bishop of Philadelphia who pontificated at the High Mass on the 17th and addressed the mass meeting held in a theatre in the afternoon of the same day, imparting his blessing, lent encouragement and inspiration. The keynote of the convention was accentuated by Rev. P. Adolph Schorn, M. S. C., Sparta, Wis., in the able sermon delivered at the high mass, stressing the necessity of seeking first the kingdom of God and His justice, and again by the same speaker in his German address on the Modern World and Society at the mass meeting, attended by more than a thousand men and women and young people. Mrs. Elizabeth Stopper, President of the State Branch of the Women's Union, also struck a serious note in outlining tasks Catholic women must perform in the present. Again underscoring the need of a return to God, the Director of the Central Bureau, Mr. F. P. Kenkel, presented arguments demonstrating how sorely the reconstruction of the social order, as demanded by recent Pontiffs, was needed.

Well instructed and filled with renewed enthusiasm by the sermon and addresses of the first day, the delegates

did not but devote themselves wholeheartedly to the deliberations of the succeeding sessions. Here again educational features were not wanting. The Director of the Central Bureau having spoken on the endeavors of our institution as an agency devoted to Catholic Action, Rev. William Brueckmann, of Shenandoah, discoursed on Catholic Ethics and Social Science; at a banquet arranged the evening of the 18th the Presidents of the State Conferences, Mr. John Eibeck and Mrs. E. Stopper, and several priests delivered addresses; while at the closing session Rev. H. J. Steinhagen, Philadelphia, encouraged the notion of Credit Unions and Rev. Frenzkowski delivered an inspirational address, insisting on courage and activity in spite of the depression. The thoughtful and optimistic Message of President Eibeck and the reports of the active District and City Leagues—of which the Branch may well be proud—then, too, the reports of the activities of the Women's Union formed convincing arguments for continuation of excellent endeavors conducted with patience and prudence. Reports of the Committee on Legislation, on Information, on Press, likewise indicated activity. Greetings from the Bishops of all the dioceses in the state or their representatives imparted new vigor to the delegates. The presentation and discussion of the resolutions was also an event of no small influence on the attitude of the participants. The declarations included: Our Holy Father; Sunday Work; Catholicity; Abuses of Motion Pictures; Civic Duty; Catholic Youth; Catholic Leadership; Appreciation of the Cooperation of the Clergy; Catholic Women's Adherence to correct Principles; Co-operation with the Central Verein of the Central Bureau; George Washington Bi-Centennial Celebrations.

Particularly noteworthy was the intense and constant interest of the priests attending the convention. Several delivered lectures, others informal addresses to the women delegates, a striking lecture being that of the Rev. Joseph Ostheimer, Coplay, Pa., on Motherhood and the Maternity Guild. The constant guiding influence of the Spiritual Director, V. Rev. Chas. Moosmann, was of greatest importance and influence.

Having decided to meet in Pittsburgh in 1932 the convention elected the following officers: President, Mr. John Stark, Avalon; Vice-Presidents, George C. Ginther, Pottsville; Frank Stifter, Carnegie; Leopold Keppl, Nazareth; Secy., Geo. D. Fichter, Allentown; Corr. and Finance Secy., Mr. John Wiesler, Jr., Philadelphia; Treasurer, Hy. A. Becker, Bethlehem; Directors, Frank Ehrlacher, Allentown; George A. Margraff, Philadelphia; John P. Shaner, Erie; Hy. Niederreiter, Fryburg. Rev. Moosmann accepted the office as Spiritual Director for another year.

Texas Branch Convention Discusses Timely Issues

Alert to the needs of the times, and eager to conform to the wishes of the Holy Father regarding Catholic Action, the Texas Branch of the C. V. was elected for consideration at the annual convention, held August 9-11 at Lindsay, timely issues were viewed in the light of Catholic doctrines. Consequently the mass meeting on the 10th—besides the solemn high mass the chief feature of the "Catholic Day"—offered hundreds of delegates and visitors occasion to hear a rounded out discussion by several speakers of the present condition of the world, the lessons it teaches, and the remedies that may aid recovery. These problems formed the center theme also for the discussions of a sub-committee of the Committee on Resolutions, and some of the thoughts expressed by the speakers were embodied in the declaration on "Reconstruction of the Social Order."

At the mass meeting, the Rev. W. J. Nold, of

Dallas, treated the first and second of the issues, followed by Miss Lonia Gieb, of Lindsay, who offered practical suggestions regarding the part women may play in bringing about a solution of economic difficulties, while Mr. H. B. Dielmann, San Antonio, Secretary of the C. V. Committee on Catholic Action, concluded the series of addresses with an exposition of requirements for social reconstruction. Moreover, at the meeting held in the evening of the opening day, a young man, Mr. Ernest Raba, Jr., San Antonio, had delivered an address on Catholic Youth, and Mr. L. F. Bergeron, of Dallas, had discussed Credit Unions.

Since spiritual emphasis had been lent them by the sermon on Catholic Action, delivered at solemn high mass on the 10th by the Rev. Fr. Benedict, O. S. B., of Fort Worth, these instructive features constituted a veritable study course on present social and economic conditions, a serious minded audience harking carefully to the views of the speakers popularly presented. No less interesting, however, were the discussions accompanying the drafting and adoption of the resolutions, grouped under the following heads: The Holy Father; Beatification of Fray Margil; Reconstruction of the Social Order; Birth Control; The Historical Committee; Taxation, Fee System, and Reorganization of the State; the School Question; Solicitude for Catholic Youth; Agriculture; Charity Towards the Unemployed; Catholic Press; Central Bureau, and 'Central Blatt and Social Justice'.

Moreover, all other deliberations of the convention of the men's and women's branches and of the Insurance Branch, begun after the reading of the Messages of Presidents Frederick Stehling and Mrs. B. Schwegmann, were likewise marked by serious application. It is of particular interest that a session on the 9th and another on the 10th were devoted to the affairs of the Northern District League; thus a convention was held within a convention, the gatherings of the smaller organization illustrating the functioning of the League to the delegates from other sections. Local arrangements, under the direction of the Rev. John Nigg, O. S. B., pastor at Lindsay, were of a character to ease the conducting of the convention and to promote a spirit of enthusiasm.

Rev. Joseph Pockluda, Rowena, accepted the office of Spiritual Director; Mr. John J. Pfeiffer, San Antonio, succeeds Mr. F. Stehling, Fredericksburg, as President. Other officers are: Walter Schwertner, Rowena, Vice President; H. Jaekle, San Antonio, Secretary; F. A. Schmidt, High Hill, Treasurer; Louis Biediger, La Coste, And. Engel, Bergheim, Aug. Michalek, Pilot Point, Hy. Bockholt, Westphalia, Adolph Kainer, High Hill, members of the Executive Board. Rowena was selected as convention city for 1933.

Missouri Union Convention Curtails Deliberations

Out of deference to the convention of the C. V. and the N. C. W. U. the Missouri Branches of both organizations confined the deliberations of their annual gathering to a minimum. Nevertheless the sessions were preceded by a solemn high mass, celebrated in St. Anthony's church by the Spiritual Director, Rt. Rev. Msgr. Jos. Selinger, Jefferson City, August 20. A joint meeting, separate sessions of the men's and women's branches, and a meeting of the Young Men's Committee, transacted, as far as possible, the affairs of the organizations on the 20th, while concluding sessions were held in the afternoon of the 21st. The Bishop of Omaha, Most Rev. Joseph F. Rummel, attended the opening meeting and imparted his blessing.

An address by Msgr. Selinger, the messages of the re-

spective Branch Presidents, reports by a number of committees, e. g. on Credit Unions, on Central Bureau, on Press and Publicity, indicated the character of the endeavors the organization fostered during the year. It is worthy of notice that the message of President E. A. Winkelmann solicited serious attention for the hospitalization of crippled children by members of the Union.

Rt. Rev. Msgr. Selinger consented to serve again as Spiritual Director. The following officers head the men's organization: E. A. Winkelmann, St. Louis, President; F. J. Staedler, St. Joseph, and Russell Boudreau, St. Louis, Vice Presidents; Vincent Schuermann, St. Louis, Recording Secretary; Frank Scheffer, St. Louis, Corresponding and Financial Secretary; Edw. Ell, St. Charles, Treasurer; John Hellrung, Creve Coeur, and Anth. Fischer, St. Louis, Members of the Executive Board; Frank Merz and Hermann Temmen, both of St. Louis, banner and flag bearers.

The Young Men's Committee, in special conference, heard reports of various committees and those of the three District Leagues organized within the last few years. Co-operation with the Cath. Union and the Central Verein were urged and pledged. The committee's officers are: Russell Boudreau, President; And. Franke, Jefferson City, Vice President; L. Gassner, St. Louis, Secy.; Arthur Vogel, Jefferson City, Treasurer; Fred. Vogel, Jefferson City, F. Merz, St. Louis, A. Scheppers, Wardsville, James Hill, Jefferson City, and Chas. Heaven, St. Louis, Members of the Executive Board.

Resolutions of State Branch Conventions

Among the resolutions sanctioned by the Nazareth convention of the Pennsylvania Branch of the C. V. and N. C. W. U. one has for its subject, "Our Youth and Catholic Action", reading:

We all are convinced that the aims and objects of our organization are worthy and laudable, and we look for the accomplishment of the purposes for which we are organized. However, unless we make sure that the work will be continued we cannot promise ourselves lasting fruits for our endeavors. If our aims are to be perpetuated, we must inspire the Catholic youth of today with our ideals and understanding of our endeavors. We therefore urge, as a matter of vital importance, that parents encourage their sons and daughters by word and example to take deep interest in our worthy cause; that they cultivate in their children a taste for the ideals and work we sponsor. We recommend that all young people be encouraged to become active members of our societies, particularly societies for the young, such as Sodalties, the Holy Name Society, and others of a similar beneficent nature, and that they affiliate with the Catholic Central Verein.

Another resolution, "Charity Needs Personal Touch", stresses the importance of personal service and personal contact with the poor. Philanthropy is contrasted with charity. Contributions to philanthropic undertakings do not fulfill the demands of charity. To neglect personal contact with the needy and personal service in their behalf, the resolution concludes,

"is to neglect and destroy the very essence of charity itself, and to overlook and lose its supernatural reward. Therefore the members of the Pennsylvania Branch of the Central Verein go on record as maintaining that no Christian man or woman can satisfy the demands of duty towards needy fellow-men in these trying days of distress by merely contributing to public philanthropic undertakings, but that charity must be also individual and personal, according to one's ability and opportunity."

A further declaration, dealing with "Sunday Work", condemns not only the performance of servile work on Sundays but notes specifically:

"It frequently happens that factories, after being shut down for the greater part of the week, operate on Sundays for no grave or valid reason."

Having observed that "God's blessing cannot rest upon money made by unnecessary labor on the Lord's day, the resolution closes with the appeal:

"We urge our members to use their influence in correcting this abuse and in bringing about a more widespread observance of the Sunday."

* * *

An important resolution adopted by the Lindsay convention of the Texas Branch of the C. V. deals with "Reconstruction of the Social Order". It recognizes the present crisis as a religious, social and economic one, and notes the prevalence of "moral depravity and doctrinal infidelity which endeavor to destroy the foundations of Christianity". Atheism, materialism, rationalism and skepticism are named as evidences of the malady afflicting society. Obedience must be accorded the papal mandate regarding Catholic Action, and the enemies of religion must be opposed in accordance with papal directions. At this point the resolution continues:

In the political field we are confronted with the antagonism of an attempted new social order which disregards religion entirely, as is evidenced by Sovietism in Russia, the spread of Communism in Germany, Socialism in France and Spain, tyrannical religious persecution in Mexico, and indifference, atheism and agnosticism in the United States. In consequence of these drifts from the fundamental principles of religion, care should be exercised in the selection of Christian representatives both in state and nation, who will work for the restoration of righteous and stable government, founded on Christian precepts and doctrines.

In the sphere of economic endeavor, we behold industrial chaos, exemplified in part by the huge army of the unemployed. The Holy Father's Encyclical on the Reconstruction of the Social Order offers a solution of the social and economic problems of the present. Labor is instructed how it may help itself, and capital advised to confer with the workers for the purpose of mutual aid.

To bring about a correction of the evils afflicting mankind recourse must be had to divine assistance, through the prayers of the faithful. As a means to the end desired we recommend that every member of the Staatsverband procure and read a copy of these recent encyclicals so that they may be thoroughly informed on these vital matters.

We urge further that Catholic institutions of higher learning concern themselves with the instructions offered by the Holy Father so that our Catholic youth may acquire a correct knowledge of these problems and their most effective solution.

Texas Branch to Arrange Historical Essay Contest

For several years the Texas Branch, through a Historical Commission, Mr. Ben Schwegmann, chairman, has sought to foster interest in the study of the history of the Church in Texas and to collect material, especially referring to the part the German Catholic element had, both in the development of the former and the great Commonwealth whose citizens they are. At the convention held in August, the organization extended its efforts to include announcement of a prize essay contest, open to pupils of "parochial and private schools in communities where the Staatsverband has affiliated societies." The essays are to pertain "to the history of our German Catholic pioneers in Texas." The sum of \$50 was placed at the disposition of the

torical Commission, to be used for prizes to be awarded the contestants.

Somewhat similar efforts, to interest youths and children of our members in the study of the history of German American Catholics, were undertaken in the Connecticut and the Minnesota Branch, while the latter and the Catholic Union of Illinois have sought to stimulate interest also in other realms of life by prize essay contests.

Rev. C. F. Moosmann, Member of Committee on Catholic Action

The Committee on Catholic Action, the Executive Committee of the C. V. and the convention approving, added to its membership the Rev. Charles Moosmann, of Munhall, Pa.

Charles Moosmann, a valiant champion of Catholic Action, is Director of the Sodality Union of the Diocese of Pittsburgh, Spiritual Director of the Allegheny County Branch of the N. C. W. U., and Spiritual Director of the Pennsylvania Branch of the C. V.

Rt. Rev. Msgr. Och's Resignation

After more than forty years spent at the Jesuit Novitiate in Columbus, Ohio, Rt. Rev. Msgr. Joseph Och, Rector emeritus of the Pontifical College, departed in July for Greenville, S. C. Despite the smallness of the Catholics in the Carolinas, the Sisters of the Poor of St. Francis have not hesitated to acquire a hospital in the city mentioned, an institution formerly operated by the Salvation Army. Msgr. Och is to act as chaplain to the Sisters and the inmates of the institution.

A member of the Committee on Catholic Action almost from the beginning, Msgr. Och, having decided to retire from active participation in public affairs, requested his colleagues to accept his resignation. His request was accepted regretfully and the action of the Committee referred to the general convention. A resolution expressing appreciation for Dr. Och's co-operation was approved and forwarded to him.

Another Settlement Gift from Non-Denominational Fund

The acute needs of the children of the poor living under the care of St. Elizabeth Settlement and Day Nursery, and others in the neighborhood, induced Trustees of the Rosalie Tilles Non-Sectarian Charity Fund to assign a further contribution to our institution. While previous contributions had been intended largely for building purposes or purchase of equipment, the latest gift, \$500, was placed at our disposal to meet the needs of the neighborhood children, especially for food.

To the decrease in the number of paying wards, and likewise in that of those paying the nominal fee in full, have been added the requests of mothers in behalf of their children who were not being properly fed at home. Our limited resources not allowing an extension of services to this group, the directors of the Tilles Fund, on recommendation of the manager, assigned to the institution the sum mentioned to meet the emergency. The circumstance that the fund is non-denomina-

tional lends special significance to the action of the management.

A Lenten Alms for the Endowment Fund

One of the few gifts of recent months intended for the Foundation Fund came to us with the assurance it was the result of Lenten mortification on the part of the members of the Allegheny County Section of the C. W. U. The communication accompanying the contribution, \$50, says that it was an established practice on the part of the members of the organization to raise money for charitable purposes in this manner, and that the sum realized this year, and contributed to the Bureau for the Foundation Fund, was really quite satisfactory, considering conditions.

The deeply religious practice referred to, were it possible to make it general, would not merely be conducive to the financial support of charity and the Missions, but likewise to the suppression of luxury, the baneful influence of which on individuals, families and society is all too evident.

Necrology

At last year's convention of the C. V., Mr. John Suelzer, of Ft. Wayne, was no longer an active participant, as he had been when our organization met there ten years earlier. Stricken a few years ago, he was living in retirement until death called him July 13.

He should be gratefully remembered for the services he rendered the St. Joseph State League of Indiana, whose President he was for a number of years. And although a man of the old school, he recognized even twenty-five years ago that a new course was inevitable, if the societies and federations founded by the German pioneers were to survive and continue to do good. Suelzer's attitude and the tactful manner in which the situation was met by Mr. Henry Seyfried, who succeeded him as President, accomplished a change, including the introduction of the English language, without friction, greatly to the advantage of the St. Joseph State League.

Mr. Suelzer, who came to this country from Germany in 1881, was a successful building contractor, and not a few churches in the Diocese of Ft. Wayne were erected by him. He also organized the Ft. Wayne Builders Supply Company, and remained its President for many years. The father of a large family, he was happy to see three of his daughters enter Religion, while two of his sons became priests, one in the Society of Jesus.

An inquiry addressed to Rt. Rev. Msgr. Chas. H. Thiele, for the purpose of establishing the date of Mr. Suelzer's demise, brought us, inter alia, the following comment regarding the deceased:

"Perhaps no other man in our city was more active in former years in the work of the C. V. than he. And nobody understood the aims and purposes of the organization better than the departed. If anyone deserves at least an honorable mention, it is John Suelzer."

From a Diocese of the Middle West Msgr. N. N. writes:

"The work performed by your Central Bureau is a noble and glorious one. May it increase and prosper with succeeding years."

Miscellany

The custom established some years ago by the Young Men's Dramatic Club of St. Peter's parish, St. Charles, Mo., to take up a collection at their annual Bowlers' Banquet was adhered to also this year. Part of the proceeds, \$8, were contributed to our Mission Fund.

The Young Ladies' Sodality of the same parish during one of their meetings collected \$3.50 as intended for St. Elizabeth Settlement of the C. V.

During July we reprinted the brochure: "Memoirs of a Leper Girl." This pamphlet has proved so popular that we have disposed of more than 13,500 copies since the first printing in 1927. Of the total, over 6,000 copies were sold to one St. Vincent de Paul conference, in various purchases.

Considering the value and character of the treatise, the sales figure is only relatively creditable. The brochure enjoys greater demand than others but by no means that which it should.

True to the policy inaugurated by its founder, the venerable Father Kolping, every Kolping Society strives to obtain as soon as possible a home offering the facilities the organization is expected to provide for its members. Founded but a few years ago, the Detroit Kolping Society in July purchased a residence adapted to its purposes since the present rented quarters have proven inadequate.

Almost from the beginning of this branch the members have enjoyed the privileges of a summer home near Mount Clemens.

An interesting approach to an important phase of the youth problem must be noted as one of the features of the convention of the C. V. and N. C. W. U. of Pennsylvania branches, held at Nazareth in July. Rev. Adolph Schorn, M. S. C., who had delivered the sermon at the pontifical high mass and an address at the mass meeting on July 17th, the opening day of the convention, addressed a large gathering of young men and women in Holy Family church in the evening of the same day.

Speaking on Modern Morals, Father Schorn advocated a return to more moderate habits, condemned present day loose living, and pleaded for greater respect for parental authority and guidance. The address was at once religious and social, the speaker showing also the effects on society of a virtuous and non-virtuous conduct of life.

Contributions to the Library

Among the more valuable recent accessions of the C. V. Library the transcript of the appeal to the Supreme Court of Illinois, taken by the President and Trustees of the Commons of Kaskaskia in 1909, is one of the most interesting. The Kaskaskia Commons alone of all similar grants had survived at the beginning of the present century. For reasons which need not now be discussed a suit was instituted to abolish the old French institution, to which action the late Bishop Janssen, of Belleville, did not, for valid reasons, object, although the parish of the

Immaculate Conception at Kaskaskia was a beneficiary of the Commons.

The story of the Commons of Kaskaskia, and the reasons which led to their dissolution after an existence of 20 years, constitutes an interesting chapter of Western history.

For an even more valuable gift to the Library we are indebted to Rev. John Rothensteiner, who relinquished a copy of the late Msgr. Holweck's "Biographical Dictionary of the Saints", enlarged to three volumes, containing innumerable corrections and much informative addenda inserted by the author.

These volumes possess a twofold value: while the biographer will be grateful to the author for everything he has added to the printed material in the shape of new and corrected information, Msgr. Holweck's biographer will discover in them new proof of his diligence and solicitude to establish beyond cavil the correctness of names, facts and dates recorded by him. The material referred to proves to what Fr. Holweck's *Fasti Mariani* also attest, the author of the "Biographical Dictionary of the Saints" to have been possessed of that typical German virtue, "Gelehrtenfleiss".

* * *

Besides contributing a number of volumes to both the General and the Cath. German American libraries. Mr. Alphonse A. Schneiderhahn, of St. Louis, has added a valuable and interesting item to our collections, a high relief plaster plaque, in profile, of the bust of the late Msgr. Heinrich Muehlensiepen. This prelate was for many years Vicar General for the German Catholics of the Archdiocese of St. Louis, and a leader of wide influence.

Apart from the person it portrays, the plaque is of special interest also for the circumstance that it was modeled from life by the father of the donor, the late Max Schneiderhahn, also of St. Louis, sculptor and exponent of Catholic religious art, whose works adorn numerous churches, especially in the middle West.

Well wishers of the C. V. and the Bureau are reminded that objects having similar historical and cultural associations come within the scope of our collections as well as books and magazines.

Recent Mention of the C. V. and C. B.

Meeting in annual convention at Nazareth, the Pennsylvania Branches of the C. V. and N. C. W. U. approved the following resolution on our organization and endeavors:

"We wish to express our appreciation of the splendid service rendered us by the Central Bureau of the Catholic Central Verein of America, and urge our members to be more loyal, if possible, in seconding its directions and in distributing among young and old the excellent literature coming to us from its headquarters. This appreciation can be manifested in a more substantial manner by also aiding to complete the Central Bureau Endowment Fund and to establish 'In Memoriam' funds in honor of our distinguished leaders of the past."

* * *

The article "Financial Power of Catholic Fraternals," printed in the July-August issue of our journal, was embodied in substance in the monthly bulletin for August, issued to members by the Organization Department of the Catholic Knights of America, one of the Fraternals noticed. Field Manager Mr. H. J. Wuennenberg adds to the article:

"If this is of sufficient importance to be given space in

monthly publication mentioned, which we consider one of the best and of the highest class, it should also command interest. To appreciate the full value of the journal referred to, one must be a regular reader. We are thankful for the article because it comes from an impartial source."

* * *

A part of the edition of the prayerbook published for us for the Missionaries laboring among the Ifugaw in the Mountain Province, Philippine Islands, was permitted to remain in sheets, subject to our order. Because the supply of bound copies finished them in 1930 is running low, Rev. Francis Schreber has now asked us to furnish another edition of what has proven to be a most helpful book. The missionary, who is well known also as an ethnologist, writes in this regard:

"I cannot emphasize sufficiently the extent of the usefulness to our Ifugaw Mission of this prayerbook. This is the positive conviction of all my confreres among the Ifugaw, and they told me to express again in the name of all of us our most sincere thanks for having furnished us with it."

* * *

The annual convention of the Texas Staatsverband, held at Lindsay, August 9-11, adopted the following resolution regarding our institution and journal:

"We are happy to note that the Central Bureau of the Central Verein of America and its most excellent periodical, *Central Blatt and Social Justice*, have respectively entered upon their twenty-fourth and twenty-fifth year of labor."

"Always in the forefront in the teaching and exercise of Catholic Action, faithfully representing the views and wishes of our Sovereign Pontiffs, the Central Bureau, under the very able direction of our indefatigable worker, Mr. P. Kenkel, has given to the Central Verein and to the Catholic body at large the necessary and efficient workshop of Catholic Action."

"We hope and pray that our membership will continue to co-operate with the Central Bureau, make use of its many facilities, and by their active support and interest in this splendid work, assure the continued existence of the Central Bureau and of its excellent journal."

Books Reviewed

Husslein, Rev. Jos. S. J. *The Christian Social Manifesto*. With, Rev. Thurber M., S. J., LL. B., Ph. D. *The Unemployment Problem*. Milwaukee, The Bruce Publishing Co.

These two volumes are instalments of what is usually called The Science and Culture Series. The motive behind the publication of this Series is the desire to show the world what Catholic thought is doing for human progress and the advance of civilization. In a time when men are despairing of the permanence of civilization such an undertaking is very opportune. If the modern world can be taught, it will learn that a civilization built on Christian principles possesses a stable foundation and at the same time such adaptability as will prevent stagnation.

Both of the volumes deal with social questions. This is very proper because of the first requisite of a human culture is social justice. When a large part of the community labors under economic handicaps it is by this very fact excluded from the general cultural benefits of the group, and culture in its fuller sense remains confined to a small frac-

tion of society. The towering edifice of genuine human civilization must be reared on equity and justice.

Father Husslein gives a systematic analysis of the two famous papal Encyclicals. The content of these imperishable documents is so rich that just such a key is necessary to unlock their wealth and make it accessible to the ordinary reader. The author has done a fine piece of work and rendered a great service to those who are somewhat bewildered by the vast scope of the papal programs. With the author as a guide they will quickly see how profound and far-seeing the social sense of our social pontiffs is and how closely interrelated their various proposals are.

At present the unemployment problem has become acute. A comprehensive study of the causes of unemployment and suggestions to remedy the evil will be very welcome. Father Smith approaches the task well equipped. He is well read and makes us fully acquainted with the contemporary literature on the subject. Critically he examines the various measures that have been devised to improve the situation and finds most of them inadequate and at best temporary palliatives. A cure of the evil cannot stop short of a thorough reorganization of the industrial order along Christian lines. In the concluding chapter such a plan of reconstruction in conformity with Christian justice is offered.

The books are written in non-technical language and appeal to a larger public. They deserve our attention and should be carefully studied.

C. BRUEHL

Huonder, A., S. J. *At the Feet of the Divine Master*. Third Series. Adapted into English by Aug. F. Brockland. B. Herder Book Co., St. Louis, 1930. IV and 346. \$2.25.

Father Huonder's meditations need neither commendation nor even comment. In their original German they have found their way into the hearts of very many priests. In their English dress they ought to be equally popular.

The subtitle reads: "for busy priests". Our American clergy certainly belong to this class. The overworked pastor and the intensely active assistant, who wish to take their duty of daily meditation seriously, will find these short, practical and exegetically sound considerations convenient and helpful.

This third series treats of Our Lord's Life of Glorification. Mr. Brockland has maintained the high standard which he has achieved in other notable translations.

CLEMENT NEUBAUER, O. M. CAP.

Received for Review

Xavier, Rev. Fr., O. F. M. *In the Footsteps of St. Teresa of the Child Jesus*. Transl. from the French by Mother Mary St. Thomas. B. Herder Book Co., St. Louis. 1932. Cloth, 219 p. Price \$2.

v. Nell-Breuning, Oswald, S. J. *Die soziale Enzyklika. Erläuterungen zum Weltrundschreiben Papst Pius' XI. über die gesellschaftliche Ordnung*. Katholische Tat-Verlag, Köln. 1932. p. c. 255 p.

Central-Blatt and Social Justice

Veröffentlicht von der Central-Stelle des Central-Vereins.
Das Komitee für Katholische Aktion:

Joseph Matt, St. Paul, Minn., Vorsitzender; H. B. Dielmann, San Antonio, Tex., Schriftführer; Willibald Eibner, New Ulm, Minn., Präs. d. C. V.; V. Rev. A. J. Muench, St. Francis, Wis.; Rev. A. Mayer, St. Louis, Mo.; Chas. Korz, Butler, N. J.; Rev. Wm. J. Engelen, S. J., St. Louis, Mo.; Rev. C. F. Moosmann, Munhall, Pa.; Nicholas Dietz, Brooklyn, N. Y.; Otto H. Kreuzberger, Evansville, Ind.; F. P. Kenkel, Leiter der C. St., St. Louis, Mo.

Anfragen, Briefe, Geldsendungen usw., bestimmt für die Central-Stelle oder das Central-Blatt, sind zu richten an

Central Bureau of the Central Verein,
3835 Westminster Place, St. Louis, Mo.

Die schweizer Landsgemeinden.

Ein Beitrag zur Geschichte der Volksvertretungen.

(Schluss.)

Die kantonale Regierung wird auf der Landsgemeinde in offenem Handmehr auf eine Amtsdauer von 1 Jahr in beiden Appenzell, von 3 Jahren in Nidwalden und Glarus, von 4 Jahren in Obwalden gewählt. (Hier wäre vielleicht diese kurze Amtsdauer zu beanstanden, denn in 1 oder 3 Jahren hat sich ein Mitglied der Regierung wohl kaum erst recht in die Materie eingearbeitet und kann dann plötzlich von der Laune des Schicksals bezw. der Volksgunst oder Ungunst wieder weggefegt werden, während in den Nicht-Landsgemeindekantonen die Regierung doch gewöhnlich für 9 Jahre gesichert ist. Immerhin wurde in Ob- und Nidwalden zum Beispiel der Landammann 3 und 5 und mehr Mal wiedergewählt, so in Obwalden der verstorbene Katholikenführer Ständerath Dr. Adalbert Wirz und in Nidwalden der nun ebenfalls vor kurzem verstorbene Buchhändler Nationalrath Hans von Matt. Auch in Glarus und Appenzell werden bei der konservativen Einstellung der Gebirgsbevölkerung fast immer die gleichen erprobten Führer wiedergewählt). Bei Wahl mit offenem Handmehr ist eine gewisse Gefahr vorhanden für die unabhängige Willensäusserung, denn manches arme Schuldenbäuerlein wird sich fürchten, gegen einen mächtigen Herrn die Hand zu erheben; darum macht man an manchen Orten Stimmung für Einführung der geheimen schriftlichen Stimmabgabe. Immerhin ist u. E. für die Schulung des Charakters jene offene Wahl eher vorzuziehen.

Das Schönste und Werthvollste bei der ganzen Landsgemeinde ist entschieden ihr tieferreligiöser Charakter. Dieser äussert sich vor allem in der kirchlichen Weihe des Landsgemeindetages. In den Landsgemeindekantonen der Schweiz, auch den protestantischen, sind Staat und Kirche in inniger Freundschaft miteinander verbunden zum Segen des Volkes. Wenn das nur in den übrigen 20 Kantonen auch so wäre, dann, aber erst dann, möchten wir die Schweiz als Ideal-Republik der Welt vorstellen! Alle wichtigen Akte des Staats-

lebens jener fünf Landsgemeindekantone beginnen mit den Worten: "Im Namen Gottes, des Allmächtigen. . ." Neben den Behörden nimmt auch die Geistlichkeit von Amtes wegen an der Landsgemeinde theil. Der Tag der Landsgemeinde wird auch von der Kirche wie ein hoher Feiertag gehalten, wo in Gebet und Predigt an seine Bedeutung erinnert wird. Im Kanton Uri, der Heimath Tell und Attinghausens, wurde jeweilen zuerst ein feierliches Hochamt abgehalten, dem selbstverständlich sämtliche staatliche Behörden und auch Arme- und Polizei beiwohnten. Um 11 Uhr vormittags begab sich der Landammann, vom Weibel begleitet, auf das Rathhaus. Auf dem Platz vor dem Denkmal Wilhelm Tells empfing ihn eine von der Landsgemeinde aufgebotene militärische Ehrenkompagnie mit dem Landesbanner und den beiden Harsthornträgern während die Musik den Fahnenmarsch spielte. Darauf schlossen sich dem Landammann die übrigen Mitglieder der hohen Behörden an und der Zug setzte sich nach dem Landsgemeindeplatz hin in Bewegung. Voran schritten die beiden sogenannten "Tellen", die, in alten ernerischen schwarzgelben Kriegstrachten gekleidet, die mächtigen alten Harsthörner auf den Schultern trugen. Dann marschierte die Ehrenwache mit der Landesfahne unter dem Befehl eines Offiziers auf. In dem Jahre, in welchem die Erneuerungswahl der Kantonsbehörden stattfand, wurde jene Fahne vorangetragen, welche im Jahre 1512, nach der Erstürmung von Pavia, Papst Julius II. dem Stande Uri wie auch anderen Ständen schenkte. Es zeigte die Bildnisse Christi und der heiligen Jungfrau, umgeben von einem Strahlenkranz. Auf eine Abtheilung Landjäger (Feldpolizisten) folgten 6 bis 8 Kutschen, worin die Mitglieder der Landesbehörden ihrem Range nach Platz nahmen: Der Landammann mit dem ersten Landeschreiber, hierauf die übrigen Regierungsmitglieder, der Präsident des Obergerichts, dann die ernerischen Mitglieder der National- und Ständerathes, die in Aldorf gerade anwesenden Landräthe, und die drei weiteren Landeschreiber. Die drei Landweibel und Gemeindegeweißen verschiedener Orte sassen mit Zweispitzen und den langen Mänteln in den schwarzgelben Landesfarben auf den Böcken der Kutschen und trugen die Landesinsignien, Stab und Schwerter, Land-, Satzungs- und Ammannbücher und die Landessiegel.

Ähnlich feierlich ist der Aufzug im benachbarten Nidwalden, wo der Landammann vom Pater Guardian des Kapuzinerklosters von Stans begleitet ist. In dem diesem benachbarten grösseren Halbkanton Obwalden wird neben dem Papst-Julius-Banner noch die sogenannte Bruder Klausenfahne mit dem Bilde des seligen Landesvaters Nikolaus von der Flüe vorangetragen. Der Landweibel schreitet hier, das Landesschwert mit der Rechten emporhaltend, hinter den sog. Helmbläsern und Bannerträgern einher. Der Landsgemeindeplatz ist hier auf dem sog. Landenberg, auf ragender Höhe, mit prachtvollem Rundblick auf Sarner- und

nachersee und die Hochfirnen der Engelberger-
en.

In Appenzell Inner-Rhoden erscheinen die Be-
lden in schwarzem Amtsmantel mit einem Degen
der Seite; der Landsweibel in der schwarzweis-
Standesfarbe. Auf dem Landsgemeinde-Platz
kommen, schlägt das Volk in der alten Weise
Ring. Der Landsgemeindestuhl ist mit zwei
schwarzweissen Bändern umwundenen Schwer-
geschmückt. Sobald die Regierung den Stuhl
liegen hat, heben alle Glocken der Pfarrkirche
Appenzell zu läuten an. Zu beiden Seiten des
Stuhles sind niedrigere Estraden für die Mitglieder
des Kantonsgerichtes (Obergerichtes). Der Nacht-
richter von Appenzell (auch das gibts hier noch)
die Feuerwehrleute versehen den Wacht- und Ab-
rungsdienst. Zuerst wird ein stilles Gebet von
dem Vaterunser und Ave Maria verrichtet und in
Nidwalden singt die Geistlichkeit den uralten
Gegstymnus "Veni creator spiritus", worauf der
Landammann die Eröffnungsrede hält. Darauf
Diskussion, Anträge, etc. Voranträge müssen
schriftlich eingereicht werden. Ordnungs- und
Ankündigungsanträge können mündlich gestellt
werden. Erhebend ist die Eidesleistung. In Ap-
penzell-I. Rh. schwört die Landsgemeinde, die Ehre
des Landes zu fördern, den Schaden zu
vermeiden und Ammann, Gericht und Rath zu
verhelfen, dem Ammann und seinen Boten gehorsam
zu sein u. s. f., von keinem Fürsten noch Herrn
sondere Pensionen, Schenkungen, Miete oder
sonst nehmen zu wollen. In Obwalden nimmt der
Landammann seinem neugewählten Nachfolger,
in dieser den anderen Schwurpflichtigen den Eid

Die Eidleistenden versprechen, entblößten
Hauptes, mit emporgehaltenen Schwur fingern,
folgende Worte nach: "den mir vorgelesenen Eid
entspreche und betheure ich zu halten in allen
meinen Theilen, so wahr mir Gott mit seiner Gnade
zu helfen wolle und alle lieben Heiligen."

Die Landsgemeinde wird auch feierlich, wie sie
früher, wieder geschlossen. Im Obwaldnerland
kommen die Behörden und anderen Würdenträger
ab zur Dorfkapelle von Sarnen. Nach einem
feierlichen Te Deum mit Orgel und Orchester-
leitung spendet der zelebrierende Geistliche den
Gegen und hierauf beglückwünscht ein anderer
Prediger den neuen Landammann, der mit ihm
den Altar tritt, in feierlicher Begrüssungs-
sprache zu seiner Ernennung.

In Nidwalden begrüsst der Geistliche in vollem
Ornat, begleitet von zwei Chorknaben mit bren-
denden Kerzen, das neugewählte Staatsoberhaupt
zu einer Ansprache. In seiner Antwort dankt der
Landammann für die dargebrachten Glückwünsche
und verspricht, die Kirche nach besten Kräften zu
verhelfen. Dann erst tritt man in die Kirche ein
zu dem feierlichen Te Deum und Segen.

DR. JOHANN FURGER,
Kalksburg b. Wien.

Literatur:

Carl von Deschwanden: Die Entwicklung der Lands-
gemeinde in Nidwalden. (Beiträge zur Geschichte Nid-

Eine Proletarier-Messe.

Vor dir mich beugen, dem Schöpfer dieses "Paradieses"?
Dem Paradies der Bestien und des Raubgesindels,
Vor dir, von dem sie sagen, dass er Herr sei aller Dinge,
Der Herr des ganzen Kapitals, des ganzen Schwindels.

Sind das die himmlischen Genüsse von dort oben,
Behaglich zuschaun, wie die Proletarierrmassen
Geghüllt, gehetzt, geknechtet und geschunden
Für dieses Raubthier-Paradies ihr Leben lassen?

Was für ein Schaf bin ich in dieser Hammelherde!
Da knie ich noch in deinen Kirchenbänken,
Weil man von Kindheit an mich so dressiert
Durch Opium mich verhinderte am Denken.

Mea culpa, mea culpa!—Schuld,—wo ist die Schuld?
Doch nicht bei mir, nicht bei den Unterdrückten.
Dort von dem Kreuze her ruft Proletarierblut
"Kommt her zu mir, ihr müsselig Gebückten!"

Schuld, Schuld, Schuld? Was war denn seine Schuld?
Was hat der Zimmermann verbrochen?
Er hat gesagt, er sei der Sohn von Gott,
Dum hat der Hohe Rath das Urtheil über ihn gesprochen.

Der Sohn von Gott — dem reichsten Millionär?
Der arme Mann, in einem Stall geboren?
Hat ihn der Vater denn aus seinem Paradies verstossen?
Den guten Mann?—O weh, wir sind verloren!

Es klingelt am Altar.—Still, still, des Sohnes Testament:
"Mein Leib, für euch, mein Blut, für euch gegeben."
Für euch? — für wen? für euch! Die Reichen, Satten,
Stolzen?

"Ja auch für die und auch für dich, ihr alle wollt ja leben."

Leben, das wollen wir, drum schreien wir nach Brot.
Die dort sind satt, was kannst du ihnen geben?
Satt? wer ist satt? Man wird nur hungriger, je mehr
man hat,
Zuletzt nur Speise für die Würmer. Ich bin das Brot, das
Leben.

Die Kirchenbänke sind längst leer,
Nur einer kniet noch still und denkt.
Bis sich der Hass in seinem Herzen wandelt,
Und er sich ganz dem reichen Vater schenkt.

F. W. SCHUCHARD,
Philadelphina.

Wie Dante, erfuhr der Verfasser dieses Gedichtes, ein
früherer lutherischer Pastor, dem die Vorsehung den Weg
zurück zur hl. Kirche wies, wie hart das Los jener, die
fremde Treppen steigen und fremdes Brot essen müssen.
Um seiner Ueberzeugung willen ist er selbst zum Pro-
letarier geworden; obgleich künstlerisch begabt und ein
fähiger Lehrer, muss er sich und seine Familie als An-
streicher durchbringen! Das katholische Amerika ver-
mochte ihm nichts Besseres zu bieten!

waldens, Heft IV.)—Joh. Casp. Zellweger: Geschichte
des Appenzellischen Volkes. 3 Bände, Trogen 1830-40.—
Josepf Businger: Geschichte des Volkes von Unterwalden.
2 Bände, Luzern 1828.—J. J. Blumer: Der Kanton
Glarus.—L. Meyer von Kronau: Handbuch der Geschichte
der Schweizerischen Eidgenossenschaft. 2 Bände. Zürich
1826/29.—H. Ryffel: Die schweizerischen Landsgemeinden.
—Fr. v. Wyss: Abhandlungen zur Geschichte des Schweizer
Rechtes.—A. Heusler: Schweiz. Verfassungsgeschichte.—
R. Benz: Der Landammann in der schweizerischen Demo-
kratie.—Schnüriger: Die Schwyzer Landsgemeinde.—F.
Nager: Die Landsgemeinden von Uri.

Weitere treffliche Schilderungen von Landsgemeinden
bringt der Urner Franz X. Lusser, der Unterwaldner, Aloys
Businger: (Unterwaldner) der Glarner, J. J. Blumer
(Gemälde der Schweiz). Eugène Ramberts Studie: Les
Landsgemeindes de la Suisse. In Jules Gourdaulys Pracht-
werk: La Suisse. Prinz Roland Bonaparte in Assemblées

Aus Central-Verein und Central-Stelle.

Das Apostolat der Presse, der guten Bücher, Flugschriften, Tageszeitungen ist ein Grundelement der katholischen Aktion.

Professor Dr. J. Beck,
Freiburg, Schweiz.

Bischof Sailer über die Aufklärung.

Der Geist der Aufklärung drückte dem 18. Jahrhundert seine Signatur auf. Weit davon entfernt, ihn überwunden zu haben, huldigt ihm auch die Gegenwart noch immer.

Da ist es nun interessant, das Urtheil eines deutschen Theologen und Bischofs zu vernehmen, dessen Andenken gerade in diesem Jahre in Deutschland wiederum zu hohem Ansehen gelangt ist, Johann Michael Sailer. In einem seiner "an Wahrheitsuchende" gerichteten Briefe finden sich folgende bedeutende Aeusserungen des so hervorragenden Mannes:

"Drei sogenannte Aufklärungen hasst meine Seele und die vierte verabscheut sie.

"Die negative, die nur zerstört und annihiliert.

"Die schaffende, aber nur Geld schaffende — diese ökonomisch-kameralistische Plusmacherin.

"Die freimachende, die aber nur das Brutum im Menschen frei macht. . .

"Diese drei Aufklärungen hasst meine Seele — aber wenn diese drei nur Mittel sind zur Selbstvergötterung, so entsteht eine vierte, die ich verabscheuen muss — die selbstvergötternde, . . . diesen Satan mit der Aufklärungs-Larve."

Die vier von Sailer aufgezählten "Aeusserungen des Geistes der Aufklärung," — wer sollte sie nicht kennen? Beherrschen sie doch unsere Zeit. Eben deshalb hält es so schwer, den bösen Dingen, über die alles klagt, eine Wendung zum Besseren zu geben.

Eine Mahnung, auch an das Gewissen der Katholiken Amerikas.

Sieht man ab von einer kleinen Gruppe amerikanischer Katholiken, die hauptsächlich in der Catholic Association for International Peace für den Völkerfrieden eintreten, so darf man behaupten, die grosse Masse unserer Glaubensgenossen schenke dieser brennenden Zeit- und Menschheitsfrage überhaupt keine Beachtung. Ja im Gegentheil. Wir könnten hinweisen auf katholische Erziehungsanstalten, die einem ausgesprochenen Militarismus huldigen. Wir haben es da mit einer Erscheinung jener Schwäche zu thun, die so viel-

fach Denken und Handeln der amerikanischen Katholiken beeinflusst: Menschenfurcht, die in dem Bestreben, das Lob der herrschenden Meinung zu erringen, zum Ausdruck gelangt.

Ihnen allen möchte man die Lektüre folgende Abhandlung empfehlen: "Katholische Gedanken zu Nationalismus und Krieg," veröffentlicht im Juli heft der Zeitschrift "Die Christliche Frau," und verfasst von Dr. Maria Schlueter-Hermkes, die im verflossenen Winter in unserem Lande weilte und zumeist an nichtkatholischen Anstalten Vorträge hielt.

Frau Schlueter-Hermkes erinnert die Katholiken Deutschlands u. a. an die von Windthorst vor einem Menschenalter bereits eingenommene Stellung der Abrüstung gegenüber. Sie schreibt:

"Als Deutschland auf dem Höhepunkt seiner Macht stand, im Jahre 1890, hat unser grosser Windthorst aus seiner katholischen Seele in den Deutschen Reichstag die Forderung der Abrüstung erhoben. Es ist eine tief beschämende Thatsache, dass die Katholiken sich in der selbstlosen, tapferen Vertretung einer urchristlichen Forderung von Idealisten, die oft nichts von Gott und Christus wissen, weit übertreffen lassen. Man kann sich in Genf des Eindrucks nicht erwehren, dass unsere Schlachten von Aussenstehenden geschlagen werden. Die katholische öffentliche Meinung ist hier wie auch in anderen grossen weltpolitischen und weltwirtschaftlichen Auseinandersetzungen, stumm oder sie flüstert nur. Die 'guten Werke' werden nicht immer so verstanden, wie der geschichtliche Augenblick es fordert. Dennoch ist es für die deutschen Katholiken nicht schwer für den Frieden einzutreten, während es sehr schwer für unsere Glaubensbrüder in den hochgerüsteten Ländern ist. Was aber haben die deutschen Katholiken gethan, um ihre katholischen Brüder in Frankreich und Polen für den in diesen Ländern so unsagbar schweren Kampf zu stärken? Dort werden diejenigen, die treu ihrem Gewissen und den Anweisungen des Papstes, folgen, politisch und oft auch gesellschaftlich boykottiert. Man sollte nie sagen, dass etwa die französischen oder die polnischen Katholiken, die eine Verständigung mit Deutschland erstreben, eine einflusslose Gruppe seien. Es ist eine kleine, aber heroische Schar. Vorbildlich Arbeit leisten u. a. der Kreis, der sich in Frankreich um die bedeutende katholische Zeitschrift 'La Vie intellectuelle' gesammelt hat, und in den Vereinigten Staaten der 'Friedensbund amerikanischer Katholiken.' Geistige Eroberungen werden immer von Einzelnen oder von kleinen Kreisen gemacht. Die deutschen Katholiken haben die Verpflichtung, ge-

democratiques en Suisse und Democratie Suisse. Bernard d'Harcourts, Une republique qui dure. Raoul Rochette; Lettre sur la Suisse. Sir Francis Ottiwell Adams, ehemaliger englischer Gesandter in Bern, C. D. Cunningham The Swiss Confederation, J. C. Heer in der Zeitschrift: "Vom Fels zum Meer." 17. Jahrgang. Ed. Osenbrüggen (Kulturhistorische Bilder aus der Schweiz, und Wanderstudien aus der Schweiz). Rudolf von Radeggs Capella Heremitana (Schweizer Landsgemeinde). J. G. Ebel

(Landsgemeinde von Glarus und den beiden Appenzellen. Dichterische Darstellungen in Fr. Schillers Tell (Rürliszene), in Plaz, Plattner (Das Lied von den ersten Eidgenossen), Jak. Ruoff. Etter Heim, und beim rhätomanischen Dichterfürsten Caspar Muoth Il cumin d'Urser ("Monatrosen," Bd. 42). Endlich in Alex. Bolettas Nouvelle Errur und Reconsiliazium, "Monatrosen," Bd. 42, in einigen Bündnerromanen des Priesterdichters Pater Maurus Carnot, O. S. B.

sam mit ihren Glaubensbrüdern in den anderen lernen den schweren Kampf zu führen. Sie müssen von ihnen Notiz nehmen, sie müssen an sie denken, die persönliche Verbindung mit ihnen knüpfen und pflegen, und sie in Kenntnis setzen von dem, was in Deutschland am Werk des Friedens geschehen wird. Es muss endlich einmal in bezug auf das zwischenstaatliche Leben eine katholische Weltmeinung gebildet werden, durch die nicht nur der Pole, der Japaner, der Deutsche, sondern der Katholik."

Unerschlagend aber vermöchte der Einfluss amerikanischer Katholiken zu werden, wenn sie sich unentwegt eintreten würden für Gerechtigkeit und Völkerfrieden. Wir sind Bürger eines mächtigen, aussereuropäischen Volkes, dessen Ruf nicht getrübt ist von Jahrhunderte lang geerbten Vorurtheilen und Leidenschaften. Auf der Last überdies eine schwere Verfehlung: das Versagen in den Weltkrieg, begleitet von dem Scheitern, wir forderten einen gerechten Frieden, worauf ein Versagen folgte, das für Europa die schlimmsten Folgen nach sich zog. Wir haben also etwas gut zu machen, und das können wir thun, wenn wir Katholiken Amerikas das Bestreben zeigen, Europa und die Welt vom Geiste des Militarismus zu befreien, jenem Militarismus, der vor allem auch in den die Völker schwer bedrückenden Zuständen seinen Ausdruck findet. F. P. K.

Erlaubte Geburtenbeschränkung?

Unter obigem Titel erschien ein Buch von Dr. F. P. Mayer, Professor der Moral an der Erzdiözesan-phil.-theol. Akademie in Paderborn. Preis 1.20 M.

Bei der fortwährenden Zunahme der Existenzverhältnisse gewinnt die hier behandelte Frage an Bedeutung; sie muss klargestellt werden im Interesse der Moral sowohl als auch der Gerechtigkeit. Der Verfasser hat den Gegenstand mit der als gewöhnlicher Gründlichkeit behandelt; er setzt sich vor allem gegen den Smulderschen Terminus und weist nach, dass derselbe nicht einmal in physiologischer Hinsicht zuverlässig ist. Umstand, dass man bisher vielleicht etwas zu sehr an äusseren Erscheinungen festhielt, hatte manche Moralisten veranlasst die Smuldersche Methode auch moralisch gutzuheissen, weil sie das Sittengesetz nicht zu verletzen schien. Professor Mayer stellt den Irrthum klar; er fragt mit Recht, ob denn der moralische Unterschied liege zwischen dem und den direkt mechanischen Mitteln. Motiv und Zweck sind doch die gleichen. Damit wird der Ausweg abgeschnitten, der immerhin eine gewisse "legitime" Konkurrenz für die Mechanik war. Ist das Verdienst des Verfassers, hierdurch auf eine präzisere Formulierung des Problems zu gelangen.

Da alle menschlichen Handlungen, ganz sicher auch die eminent wichtige der Fortpflanzung, durch die Vernunft reguliert werden müssen, entstehen durch die Mayerschen Feststellungen Fragen ausserordentlicher Tragweite. Ernährung, Er-

ziehung, Ausbildung und Ausstattung der Kinder werden so schwierig, dass viele Eltern sich in einer unhaltbaren Lage befinden. Die Herausschiebung der Heirath ist ein ebenso bedenkliches Mittel wie das, was man den Eltern bisher als das einzige glaubte empfehlen zu können. Man kommt dabei, wie so oft auf sozialem Gebiete, von der Scylla in die Charybdis. Der Verfasser lässt die entstehenden Fragen offen. Auch die sehr fruchtbare Feststellung des hl. Thomas, dass man unterscheiden müsse zwischen dem Naturgesetz und seiner Anwendung auf den einzelnen Fall, wird noch nicht ausgedeutet; ebenso nicht die Thatsache, dass der Fortpflanzungsakt mehreren erlaubten Zwecken dienen soll.

Professor Mayer fragt am Schlusse, ob die Kirche das Sittengesetz aufrechterhalten wolle und antwortet darauf, dass das keine Frage sein könne, denn nur durch die Durchsetzung des Sittengesetzes — das ist nichts anders als der Wille Gottes — können wir aus unserem sozialen und familiären Elende herauskommen. Wird aber im wirtschaftlichen und staatlichen Leben das Sittengesetz täglich an tausend Punkten verletzt, dann werden auf die Dauer die Kräfte der eifrigsten Seelsorger und der opferwilligsten Eltern nicht stark genug sein es allein im Familienleben aufrecht zu erhalten. Darum empfiehlt Prof. Mayer in feierlichem Ernste und im Einklang mit der Enzyklika des Papstes, doch ernstlich an der Wiederherstellung der berufständischen Ordnung zu arbeiten. Diese muss es den Eltern ermöglichen, ihre Kinder ohne über-grosse Sorge zu ernähren, zu erziehen und ihnen eine standesgemässe und sichere Existenz nachzuweisen. Das ist in der That die ideale Lösung des Geburtenproblems. Diejenigen, welche trotzdem das Kind unterdrücken, werden dadurch so stark auffallen, dass sie der allgemeinen Verurtheilung nicht entgehen können.

Angesichts der Dringlichkeit, mit welcher die Frage eine Lösung fordert, können wir allen Seelsorgern und gebildeten Laien nur dringend empfehlen, sich mit den Mayerschen Gedanken bekannt zu machen, und besonders das ihrige dazu beizutragen, dass vor allem das Sittengesetz im Gebiete des Erwerbs- und Staatslebens wieder zur Anerkennung gelangt, denn das eine ist normalerweise — wenigstens für uns gefallene Menschen — die Voraussetzung für das andere.

DR. CHRIST.

In der That ist es tief beschämend, immer wieder sehen zu müssen, dass die Heiden heute bei Besorgung ihrer öffentlichen Angelegenheiten vielfach frömmere und gottvertrauender sind als das christliche Abendland. 25 kriegsbeschädigte japanische Frontkämpfer haben unlängst in Vertretung ihrer Kameraden zum Einspruch gegen die Neuregelung der Kriegsbeschädigtenfrage in Japan, durch die sie das Recht auf eine Pension verloren, ein 72stündiges Fasten und Beten am Grabe des Kaisers Meidshi begonnen. Man stelle sich eine derartige Aktion bei ähnlichem Anlass in Europa vor!

"Schönere Zukunft."

Botschaft des Präsidenten des C. V.

*An die zu St. Louis abgehaltene 77.
Generalversammlung.*

Die vom Präsidenten des C. V., Hr. Willibald Eibner, der jüngst abgehaltenen Generalversammlung unterbreitete Botschaft gewährt nicht nur eine Uebersicht der dringendsten Probleme der Gegenwart, sondern enthält ausserdem eine Reihe von Vorschlägen für die Kath. Aktion. In der Einleitung greift Hr. Eibner auf frühere St. Louiser Generalversammlungen zurück, namentlich auf jene des Kriegsjahres 1917. Damals, erklärt er, standen wir im Zeichen des Weltkrieges, heute in jenem einer Weltkrise. Nach Schilderung der gegenwärtigen Lage und der Erklärung, es sei die Pflicht aller, mitzuarbeiten an der Erneuerung der Gesellschaft, fährt die Botschaft so fort:

“Es wäre vermessen und thöricht, wollten wir, eine schwache Gruppe im gesellschaftlichen Gefüge, es unternehmen, Grundriss und Plan der neuen Ordnung zu zeichnen. Die sind für uns bereits niedergelegt in der christlichen Auffassung von Staat und Gesellschaft, und in den Weltrundschreiben der Päpste sind uns unsere Aufgaben vorgezeichnet zur Ueberwindung der Zeitübel. An einer Tagung von der Art der unsern liegt es, die Mitglieder unserer Verbände hinzuweisen auf die aus den Zeitproblemen für sie sich ergebenden Pflichten, sie anzuleiten in der Ausübung dieser Pflichten, und auch die Umwelt bekannt zu machen mit den Heilmitteln, welche unsere Kirche zur Wiederherstellung der Gesellschaft zu bieten hat.

“Dieses Bekenntnis zu unsern Pflichten und Aufgaben und die, wenn auch bescheidene Beeinflussung der öffentlichen Meinung sind Inhalt der Vorträge und Diskussionen und der aus sorgfältigen und gewissenhaften Beratungen hervorgehenden Resolutionen. Unter der umsichtigen Leitung der Festbehörde ist ein so reiches Programm zustande gekommen, dass sich zweifellos auch diese Tagung wieder zu einer Schule für alle Theilnehmer gestalten wird. An den hier versammelten Beamten und Vertretern unserer Zweigverbände liegt es, das hier entzündete Feuer in alle Theile des Landes zu tragen und dafür zu sorgen, dass überall, wo wir Vereine haben, das Interesse und der Eifer von neuem erwärmt und der Wille zu ernster Mitarbeit von neuem gestählt werde.”

Opfer bringen! fordert die Botschaft des weiteren. Opfer für jedes gute Werk, Opfer aber auch für die Vereine, damit sie weiter wirken können. Diese sollen sich ihrerseits aber auch der Caritas widmen, sollen tüchtige Führer wählen und ihnen treue Gefolgschaft leisten. Sie müssen die Solidarität pflegen und die “Wege bereiten für konstruktive Thätigkeit im Sinne unseres Programms.” Diesen Ausführungen folgt ein beachtenswerther Passus über “die Jungmannschaft”:

“Von besonderer Wichtigkeit ist vor allem in der Gegenwart die verständnisvolle Betreuung und Anleitung der jungen Leute. Es ist begreiflich, dass die junge Generation verwundert und verwirrt in die heutige aus den Fugen gegangene Welt schaut und leicht sich bereden lässt, radikalen Wortmachern zu folgen, die ihnen ohne festen Untergrund eine bessere Welt vorgaukeln. Wir sehen in der Jugend aller Länder bedenkliche radikale Strömungen, und auch Amerika ist von diesen nicht frei. Eine Ausserung dieses Radikalismus ist die Schrankenlosigkeit und die Missachtung der Autorität, die aber begründet ist in dem ganzen Zusammenbruch, dessen Zeuge wir sind und für den die Verantwortung zu übernehmen unser heutiges Geschlecht nicht willens ist. Statt über die junge Generation nutzlos zu klagen, erkenne man die ihr innewohnenden Kräfte an und ziehe sie verständnisvoll heran zur Arbeit am Bau einer besseren Zukunft. Es gibt überall in unsern

Reihen willige junge Leute, die nur auf die Lösung warten, die nur auf die Gelegenheit warten, sich bethätigen können im Dienste des Guten. Wer mit Liebe und Verständnis zusammenarbeitet mit jungen Leuten, wird gerade darin Trost und Hoffnung finden für kommende bessere Tage.

“Es war eine besonders erfreuliche Erscheinung an der vorjährigen Tagung in Fort Wayne, dass die Mittheilung der jungen Generation an den Bestrebungen der Central-Vereine in den Mittelpunkt der Verhandlungen gestellt wurde. Es ist mir eine grosse Beruhigung, dass hier in St. Louis weiter gebaut werden soll in diesem Sinne und dass die Bedeutung, die wir dieser Frage beilege zum Ausdruck kommt durch eine eigene Massenversammlung für die jungen Leute. Missouri ist einer der Staaten, wo man es verstanden hat, die treue Mitwirkung der jungen Generation an dem Werke zu sichern, das die Pionier begonnen haben und das hier stets einen so starken Stützpunkt gefunden hat. Möge das, was die heutige Generalversammlung erreicht und beschliesst zur Sicherung der Fortbestandes unserer Bestrebungen auf den Schultern der Jugend, von segensreichen Folgen begleitet sein für unsere ganze Bewegung.

“Ich begrüße unsere jungen Männer, die in die Fußstapfen der Väter zu treten gewillt sind, auf das herzlichste und mit der festen Hoffnung, dass sie eine Kerntuppe der Katholischen Aktion bilden werden.”

Ein weiterer Abschnitt ist den Bestrebungen des Frauenbundes gewidmet, ein anderer den Erwerbsgesellschaften des C. V. während des verflossenen Jahres. Darauf geht Hr. Eibner zu einem “Wort über die Caritas” über, die thatkräftige Unterstützung deutscher katholischer Flüchtlinge in der Mandatschüre. Er erklärt:

“Gern würden wir auch durch eine Peterspfennigkollekte unsere Theilnahme an den Sorgen des Hl. Vaters zu Ausdruck bringen, wenn es die Zeitverhältnisse gestattete. Aber ich glaube, dass wir ganz im Sinne des Hl. Vaters handeln, wenn wir, so weit es uns immer möglich ist, armen deutschen Flüchtlingen aus Russland zu Hilfe kommen. Schon seit geraumer Zeit befinden sich Deutsche der Hölle des Bolschewismus entflohen sind, in Harb in grösster Noth. Protestanten unter diesen Flüchtlingen wurde es ermöglicht, ihrem ungewissen Schicksal zu entkommen und sich auf dem amerikanischen Kontinent neue Existenzmöglichkeiten zu schaffen. Unsere eigenen Glaubensgenossen befinden sich noch immer in gefährvoller Lage. Ihnen zu Hilfe zu kommen ist ein Gebot der christlichen Nächstenliebe. Ich ersuche darum die Generalversammlung, eine Aktion einzuleiten zur Rettung dieser armen Menschen. Es wird wohl notwendig sein, dass wir alle unsere amerikanischen Glaubensgenossen herantreten und sie hinweisen auf die Noth und Gefahr dieser bedauernswerthen Flüchtlinge, um deren Rettung zu wirken.”

Zum Schluss widmet der Präsident der “Zerrüttung der Gesellschaft” einen längeren Abschnitt, hinweisend auf die Pflicht der Vereine und Verbände, im Sinne des Hl. Vaters für die Neugestaltung der Gesellschaft zu wirken. In der Politik sei das Heil nicht zu suchen. Wohl aber könne die durch Einzelne und Vereine bethätigte Gottes- und Nächstenliebe und wahre Vaterlandsliebe ein Bedeutendes dazu beitragen. Auch die Sache der Abrüstung und des Weltfriedens müssten diese fördern. Die Staatsbürger müssen, erklärt die Botschaft, “nachhaltig auf ihre Regierungen einwirken, die so oft gegebenen Versprechungen (abrüsten zu wollen) wahr zu machen und ehrlichen Sinnes der Wettrüsten ein Ende zu machen.”

Die Botschaft fordert zur Kleinarbeit auf und mahnt zu Muth und Gottvertrauen.